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The Princeton Seminary Bulletin

The Christian Mission at This Hour
John A. Mackay

What Happens in Church?
David H. C. Read

A Symposium on Preaching
Kermit Nord
Henry Kuizenga
David H. W. Burr

Volume LI · May 1958 · Number 4

PRINCETON THEOLOGICAL SEMINARY

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IN THIS ISSUE

ALL our readers will welcome and prize the main feature of this issue, President Mackay's address at the opening of the Ghana Assembly of the International Missionary Council, December 28, 1957. This comprehensive and provocative presentation marks his retirement from the chairmanship of the I.M.C., and incorporates the mature reflections of one who has maintained throughout his life a vital concern for and sympathetic interest in the world-wide mission of the Christian Church.

The second article, "What Happens in Church?", is a sermon on Worship, which was delivered at the annual Senior Class Retreat by the Rev. David H. C. Read, minister of the Madison Avenue Presbyterian Church, New York City, and is printed here in response to many requests.

Of special interest is "A Symposium on Preaching" in which three of our younger Alumni share what they feel to be the main challenge to the preaching ministry today. We are grateful to them for their stimulating and informative articles. The Rev. Kermit Nord is minister of the First Presbyterian Church, Mineola, N.Y.; the Rev. Henry Kuizenga, minister of the First Presbyterian Church, Ann Arbor, Mich.; and the Rev. David H. W. Burr, minister of the Royster Memorial Presbyterian Church, Norfolk, Va.

This summer, Dr. Henry S. Gehman retires from his teaching work as William Henry Green Professor of Old Testament Language and Literature after twenty-eight years of distinguished service to the Seminary and the field of Biblical scholarship. In honor of our senior professor we are publishing personal tributes to him by two of his former students, the Rev. Robert Lennox, principal of the Presbyterian College, Montreal, Canada, and the Rev. Donald McKay Davies, professor of Old Testament, Lincoln University Theological School, Penna. Also, we include an interesting article by Dr. Gehman which is the substance of an address given before the Faculty Club last autumn and incorporates his reflections upon a sabbatical leave spent in South America.

We are grateful to Dr. Orion Hopper for the Alumni News, to Dr. Edward Jurji for editing the Book Review Section, and especially to the Rev. Donovan Norquist for his careful work in preparing the lists of Faculty publications.

D.M.

THE CHRISTIAN MISSION AT THIS HOUR

JOHN A. MACKAY

I HAVE been asked to introduce to your attention the chief subject of concern that has brought us to Ghana, and which will constitute the main theme of our deliberations during the days we spend together. *The Christian Mission at This Hour*—this is the topic of my address and the theme of the Assembly.

Let me begin by asking, What do we understand by "this hour"? How do we interpret the "Christian mission" in such a time? It is a permanent Christian obligation, and one enjoyed by Jesus Christ himself, that Christians should "discern" the particular time in which their lot is cast. Such "discernment" can be exercised in two ways: first, in terms of *historical perspective*, and second, in terms of *apocalyptic significance*.

As regards the *historical perspective* in which the Ghana Assembly is set, this is the first occasion on which a meeting of the International Missionary Council takes place in Africa. This in itself is important. We assemble, moreover, in the territory of one of the two youngest nations in the world. The only nation still younger is Malaya. Ghana is a country which symbolizes in a glorious way the steadily growing importance of the Negro race; it is the harbinger of an era which lies beyond the tragic tensions of the present hour.

There are familiar faces, however, that we miss. No delegates from China are here, although last week in Hungary I met Chinese fellow Christians who were visiting the Protestant Churches of that country. This is part of our tragic situation. In certain regions of the globe, alas, Christians cannot confer today with fellow Christians who are the fruit of their missionary labors because the nations to which they respectively belong are bitterly estranged from one another.

Certain other facts, also, are worthy of attention as we approach our theme. A world so closely united by technology that space and time have been transcended is, at this hour, so divided by suspicion and hate that universal discord is regnant. Those of us who come from the West are poignantly aware that the prestige of the Western world has been rapidly declining and that the white man's sovereignty is being boldly challenged. Yet at the very time when no missionaries can enter certain countries in Asia, we have the joy of knowing that in those same lands vigorous new churches, which are both national and autonomous bear witness to Christ and the Gospel.

When we take a closer look at the life of mankind today we realize that this is an *apocalyptic hour*. It is an hour weighted with destiny, an hour when the elemental forces of human nature and history are laid bare, and when a titanic struggle is in process to determine the type of human individual who shall populate the world of tomorrow. Let us ask this question: Where exactly do the hands now stand on the

clock of time, and what is the inner spiritual meaning of "this hour" in the history of the Christian Church and the destiny of the human race?

We are living in what the Bible calls "a day of the Lord," a day of darkness rather than of light. Yet our time is one of God's springtimes, albeit, one of his terrible springtimes. It is like that springtime which the prophet Jeremiah saw in his youth on the Judaean plateau near his home in Anathoth (Jer. 1: 11, 13). Gazing at a spray of wild almond, the first shrub in the land of Judah to show signs of life at winter's close, the young prophet became vividly aware of God's quiet awakeness. But he saw something else also. In the background, he saw a boiling cauldron set on glowing embers that were fanned by a northern breeze. The sizzling pot was a symbol of an approaching attack from Israel's enemies in the North country. But this is the important thing: The green spray, the symbol of divine mercy, and the fuming vessel, the symbol of divine judgment, were equally a part of God's springtime awakeness.

We cannot escape the fact that while we meet in this lovely place "darkness covers the earth and gross darkness the people." This is another phase of our tragic situation. The road which millions and millions of our fellow men and women travel today finds them literally on "a journey through Dread," unlit by any illumination from above. They are pilgrims in a world without values, in which self-interest, expediency and compromise are the sole absolutes. In international relations, the current trend is to reduce every problem to a scientific problem, to a problem of technological achievement, or of military might. More urgency is shown in getting a mechanical gadget into the sky than in sitting down to talk quietly with estranged fellow humans on earth. Men are more interested in soaring into interplanetary space than in crossing the frontiers and barriers that separate groups and nations on this terrestrial globe. The new planetary, interdependent world which technology has created is rifted by hate. Yet its creator is utterly helpless to solve the problem of human alienation.

In the meantime, men become increasingly depersonalized, even dehumanized, and live in deadly peril of becoming pure robots. More and more they have to fight to maintain their position as individual human beings. Very apt is the title of a recent book by a contemporary French thinker, Gabriel Marcel, entitled, *Men against Humanity*. The individual person is being lost in the human race. There is something more: a spirit of conformity, a morbid quest of security, and a general lack of enthusiasm and conviction have become the order of the day in wide sectors of society, especially in the West.

How very far the process of secularization has advanced since the Jerusalem meeting of this Council in 1928! Some of us were present at the unforgettable sessions on the Mount of Olives. A famous paper was prepared for that gathering entitled "Secular Civilization and the Christian Task." It was brought home to us that the thought of our generation was being emptied of religious ultimates. Today it is not merely that God is rejected amid the general eclipse of the Divine. A state of mind prevails which is more radical than traditional atheism, the mere rejection of God. The whole human order, as we have known it for centuries is being

challenged and rejected. "I don't accept God's world," says a character in Dostoevski, speaking prophetically for very many of our contemporaries. "I return to God the entrance ticket of existence."

But in this attitude of revolt there is a strange, hidden hope, a beam of God's springtime, that pierces the contemporary gloom. There is being sounded a fresh call to courage and commitment, even on the part of those who deny God and read him out of the universe. If man is to be man, it is said, if life is to be livable, if mankind is to have any future whatever, men must create their own values and commit themselves to them with passionate devotion. It is being recognized by men like the Frenchman, Jean-Paul Sartre, that in a situation like ours today there is no alternative to commitment and a sense of mission. So it is not surprising that new absolutes begin to appear which have a strange aura of religion around them. Some of those absolutes are purely cultural, some, such as nationalism, are political in character.

Still another element in our present-day situation must be noted. In parts of the Western world both the Christian and the Greco-Roman tradition recede into the past. As Hendrik Kraemer, with prophetic insight, emphasizes, we are headed for the first world-embracing encounter of cultural ultimates. Speaking more concretely, we are witnessing in secular circles the birth of a strange new kind of religious consciousness. Why is this so? Because secularized man, being still man, cannot divest himself of an ancient human tendency to absolutize, and to create for himself idols towards which he takes up an attitude of religious devotion. In the meantime, ancient religions which had been thought dead or moribund have suddenly become resurgent and have taken on new life. As a result of this, Christianity, Christians, and the Christian Church are now headed for the greatest spiritual encounter with the non-Christian religions since the days of the Roman emperor, Constantine. Thus it is, that, though it may be expressed today in very novel and unconventional ways, there begins to appear in the soul of contemporary man an intense God hunger, and a new sense of the need of mission.

In such a situation, and at such a time, the question takes on new meaning: "What is the Christian mission at this hour?" Let me attempt to answer the question. The time is clearly ripe to probe deeply into the theology of *mission*; it is no longer enough to raise questions regarding the policy of *missions*. This basic question confronts us: What does *mission—mission of any kind*—mean? What does it signify to have a sense of mission?

Mission, it may be said, is the dedication of life to promote something which is regarded as having supreme value. A sense of mission may be born within an individual or a group in one of two ways. It may have its origin in an experience of inner compulsion, or it may be derived from the voluntary acceptance in a feeling of being called to action, of a mandate which is issued by a recognized superior authority. In each case where a sense of mission is real, an individual, or a group, becomes the willing and devoted servant of a task which has been accepted, whether that task be to embody an idea, to be loyal to a cause, or to give allegiance to a person. Where mission becomes real, men are the joyous and obedient serv-

ants of something which they regard as bigger and more important than themselves, whether that something be a great Idea, a great Cause, or a great Being. Let me go further and say: *A sense of mission is not only an important historical or psychological phenomenon in the lives of men, it is of the very essence of life itself.* Men become truly alive when they know who they are and what they stand for.

If this is what mission signifies, if mission and servant are inseparably conjoined, what is meant by *Christian* mission? *Christian* mission is the voluntary and joyous dedication of life to promote an idea or a cause which is inseparable from loyalty to Jesus Christ, who is himself both the Truth and the Life.

We are now ready to explore the theme of *The Christian Mission at This Hour.* There is in the Christian religion what may be described as the *Mission Quadrilateral* which has four closely related but clearly distinguishable aspects. The four constituent aspects of the Christian mission are these: (1) The Mission of the Christian Faith; (2) The Mission of the Christian Man; (3) The Mission of the Christian Group; (4) The Mission of the Christian Church. Let us consider these in turn.

I. The Mission of the Christian Church

If a discussion of the Christian faith and its mission is to be realistic and relevant, it must be undertaken today in an entirely new context. This context is a new manifestation of the religious consciousness of mankind, or at least of a fresh interest in religion. Here is the strange paradoxical fact. In a world which, according to every appearance, is thoroughly committed to secularism, it is being recognized that the religious consciousness of man is both a universal and a potent fact. Men tend to think and live religiously, even when they pursue purely secular ends. In Communist ruled countries, for example, those in authority are forced to recognize that religion is no mere opiate which was injected into people by sinister social groups who were interested in their enserfment. It has become clear that religion is a dynamic force which even a Communist government must take into account, a force which it must conciliate, and, where possible, use for its own purposes. We, therefore, have the paradox of Communist rulers becoming the patrons of religion.

What is still more striking, however, is the current revival of the old religions to which I have already referred. Buddhism is becoming a markedly dynamic force in Ceylon. Hinduism is resurgent in India. In this great continent of Africa a new defense of Animism is being undertaken and, in consequence, a fresh sanctity is being attached to many ancient customs which were in process of disintegration. The resurgence of these old religions is closely related to nationalism. New significance is being given to everything belonging to the heritage of a people.

These ancient faiths, moreover, are developing a sense of mission and becoming missionary; some of them, like Hinduism, are becoming missionary for the first time in their history. In many instances they are even changing traditional emphases in order to become more relevant to the cultural mood of today, and especially in order to meet the demands of the new nationalism to

which each becomes related. Among intellectuals in particular a new interest in the old faiths is developing. Not long ago the Hindu philosopher, Radhakrishnan, boasted that "Eastern religions aim at producing heroes and saints; Western, men that are sensible and happy."

The new awakening of man's religious consciousness in our secularized era, and the resurgence of the old religions are closely related to the quest of freedom. This is natural, for the fundamental notion of religion is freedom. Buddhism offers freedom from existence. Hinduism offers freedom from unreality. A new brand of religion in Western countries offers freedom from futility. Christianity offers freedom from the bondage of sin, as guilt and self-centeredness. The belief that some desired form of freedom can be attained through religion underlies the reborn interest in religion on the part of many people who in former generations would not properly be called religious. Putting the matter in another way, religion and God are being subtly used by contemporary man to promote his own interests, or the interests of his nation. In every instance, the particular form of religion to which men have recourse in their quest for freedom is derived from some particular perception of reality. In all religious commitment an ultimate perception or choice is always involved.

This brings us immediately to Christian faith and its mission. Here, too, an ultimate choice has to be made, a primal decision has to be taken. The question is asked: Who or what is God? Is God merely the highest value? For some forms of religion God is just that, and religion consists in devotion to the highest value or to the ultimate truth. But in the Christian religion God is not the highest value or the ultimate truth; he is rather the source of all truth and value. He is a Living God who speaks and acts, a God who entered, in human form, into the time process to save men from their sinful self-centeredness. By reconciling men to himself and to one another, through death and resurrection, God makes them his servants to build a community called the Church, whose mission it is to proclaim the Good News of God and prepare the way for the coming of his everlasting Kingdom of righteousness and peace.

Thus Christianity takes its departure from the perception and affirmation of a living, speaking, and acting Deity who himself engages in mission. The God of the Christian religion is a missionary God.

An insight of that great Frenchman, Pascal, into the core of the Christian religion, which came to him in a profound religious experience, is very timely and relevant in the situation which confronts Christianity today. For Pascal, the ultimate reality which confronts man is not an Idea God, "not the God of philosophers or savants," but a God who entered into history, the God of Abraham, Isaac, and Jacob, the God of Jesus Christ, the God who won the personal loyalty of that great scientist, philosopher, and saint and became his God forever.

There is a Christian thinker of our time, an Anglican layman, H. A. Hodges, who re-echoes the thought of Pascal in very similar terms.

"I shall contend," says Hodges, "that Christian thinking proceeds on a presupposition of its own which I shall call *the Abrahamic presupposition*, or *Abra-*

hamic theism. For the New Testament insists over and over again that Abraham is the model for Jew and Christian alike and that the true Christian is the spiritual child of Abraham, that is, one whose attitude towards God is the same as Abraham's was . . .

"Abraham," Hodges goes on, "is the story of a man who has committed himself unconditionally into the hands of God; a man who does what God asks of him without hesitation, however paradoxical or self-contradictory it may seem, and who accepts God's promises however mysterious and incredible they may appear. It is by virtue of this unconditional self-commitment to God that he has won the title of the friend of God."

Here is a crucial fact about which we must be quite clear. The starting point of the Christian faith is not a reflective idea regarding Deity, nor a haunting sense of the Divine, nor a passionate devotion to some ultimate value, but a response to God who disclosed himself redemptively in the history of a people, the children of Abraham, with whom he entered into covenant, and who finally revealed himself in a Person, Jesus Christ, in whom he became incarnate.

In the Christian faith God's missionary movement towards man culminates in a Person. It is no exaggeration to say that *Christianity is Christ.* "Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become." This affirmation was made thirty years ago at the meeting of this Council, held on the Mount of Olives. It is in Christ that the true nature and mission of both God and man are revealed. Here is the glory and, at the same time, the scandal of the Christian religion. The God of our faith and of the Christian mission is a God who showed himself to be an extrovert, whose nature as love became manifest by the fact that he *so* loved that he gave his Son, his own very selfhood. God came into history, not as a celestial summer Tourist interested in the aesthetic, or as a Playwright who staged a tragic drama, or as a Judge and Avenger of the deep-dyed sins of man. He came to be involved in man's humanity. In human flesh he died for human sin, and rose again from the dead and ascended into Heaven to reconcile all things to himself.

The story of what God did for men in Christ, and can do today in men who through faith commit themselves to Christ, is the Gospel, the *Kerygma.* This Gospel of the action of God in Christ, Incarnate, Crucified, Risen, and Coming again, is to be proclaimed to all men everywhere. This is the *mission* of the Christian faith. What is proclaimed in this Gospel is not a true doctrine or a sound principle, but a Person who is himself the Truth. The great objective of the Gospel's proclamation is, in full loyalty to the express Commission of Jesus Christ himself, "to make disciples of all nations," or, as it might also be expressed, to restore wholeness to a broken humanity.

The salvation of men, which it is the mission of the Christian faith to accomplish through the Gospel, can best be described in terms of the restoration of human beings to holiness of life, that is, to wholeness in their lives. Men who are saved recover likeness to God, receive the filial spirit of the sons of God, and voluntarily and joyously dedicate themselves to the service of God, thus becoming God's servants. To unify once

again the divided kingdom of man, so that God may become King in the lives of men individually and corporately is the goal of the Christian Gospel and the mission of the Christian faith.

The full rich meaning of Christian mission is most luminously and adequately communicated by means of a classical but forgotten Biblical image. I refer to the *image of the servant.* The servant image, I have no hesitation in saying, is the essential image of the Christian religion. It is the image which sheds the truest light upon the mission which God set for himself in history. It is the image which illumines the mission of Israel as a people. It is the image which lights up the mission of Jesus Christ himself, as well as the mission of Christians, both individually and collectively.

In the Old Testament, prophets, priests, and kings are called God's servants. They do his will and carry out his purposes. Israel as a people was to fulfill its destiny under God by being God's "servant." We read in Isaiah, "He said to me, 'You are my servant, Israel, in whom I will be glorified . . . I will give you as a light to the nations, that my salvation may reach to the end of the earth!'" (Isa. 49: 3, 6.)

In the New Testament, the servant image offers the most adequate interpretative principle for the Incarnation of God in Jesus Christ. In the thought of St. Paul in his Letter to the Philippians, "Christ Jesus, who though he was in the form of God, did not think equality with God a thing to be grasped, but emptied himself, *taking the form of a servant.*" The Son of God became the Servant of God in order that he might fulfill the mission of God. Throughout his entire earthly life, Christ's strong sense of Sonship with God moved him to act joyously as the Servant of God. He knew that he was one with the Father, and that he bore the Father's likeness, yet he said, "The Son of Man came not to be served, but to serve, and give his life as a ransom for many." In the Upper Room, the night in which he was betrayed, Jesus had a vivid awareness "that the Father had given all things into his hands." He knew that his hands were regal hands, to which the scepter of universal dominion belonged by right. Nevertheless, he borrowed a towel and did a servant's menial act. Jesus was intensely conscious that he had "come from God, and was going to God." He knew that his lot was set by nature in the orbit of Deity. Nevertheless he moved towards humanity in the "form of a servant" to wash and dry the grimy feet of his astonished disciples. He thereby performed an act which was associated in the minds of his followers with that of an Oriental slave.

It was to fulfill the mission of the "suffering Servant of the Lord" that Jesus Christ handed himself over to his enemies and died upon the Cross, from which he continues to reign. It was because Paul, Christianity's greatest convert, accepted the lordship of the Crucified, Risen, and Ascended Christ as worthy of his utter allegiance that he begins his great Letter to the Romans with these words: "Paul, a *servant* of Jesus Christ, called to be an apostle, set apart for the Gospel of God." The servant image may well be called, as indeed it has been called, a "bridge category." It serves to unveil the inmost nature and glowing passion of a God who in order to fulfill a mission took the "form of a servant." This same image

also provides a pattern and a norm whereby individual Christians, missionary societies, and the Christian Church as a whole may learn how to fulfill their God-given mission.

II. The Mission of the Christian Man

The Christian mission must primarily, and even ultimately, be expressed by individual Christians. There can be no substitute for personal witness.

What does it mean to be a Christian man? What does it signify to be a man at all in any real sense? When is man truly man? Man is truly man when he is God's man. He begins to fulfill his human destiny when he commits his life to God, when God becomes his God, and he voluntarily and joyously becomes God's "captive," God's Servant. This is said with due regard to the sad fact that there are hosts of Christians who betray the Christian faith.

But when all is said, and full penitence is expressed, Christians are nevertheless the only people who can achieve manhood and womanhood in the deepest, truest sense. In New Testament language they have been called to be "saints," that is, to be God's men and women. They constitute a "new creation in Christ Jesus." Christ becomes the Lord of their life. They become his friends. They give proof of their friendship with Christ by doing his will, exulting in his service, joyously taking the form of servants.

The world-wide community of Christians today has no greater need than that everyone who bears the Christian name should be a Christian in truth and develop a sense of mission. The Christian mission can never be fulfilled in this era unless Christians take their relationship to Jesus Christ and his Church with the same seriousness that people who are not Christians take membership in the secular group to which they belong. Very often, unhappily, we Christians who belong to the traditional denominations, both in the older and the younger Churches, do not compare favorably in the quality of our Christian devotion with members of the so-called "sects" whom we are apt to despise. How often we look down our ecclesiastical noses at those fellow Christians with an air of superiority and disdain. But let us face the sobering New Testament fact. All Christians are called to be "saints," and should take their calling seriously. Otherwise it will go ill with the Christian mission at this hour.

But if Christians are called to be "saints" in this profoundly New Testament sense, what does it mean for them to engage in mission? Every Christian should be a witness to his faith at all times, in all circumstances, and in every environment. He must seek every opportunity to bring men into allegiance to Christ. For that reason *he must have an intelligent grasp of his faith.* He must take seriously what St. Peter enjoined. "Always be prepared to make a defense to anyone who calls you to account for the hope that is in you." (I Peter 3: 15). He must have a simple working theology. He must also feel in his heart the inner constraint of Christ's passion for men. This love passion, through which Christ continues his work, uses a Christian man as an instrument, a medium, a servant, whereby it becomes communicated to other people.

The Christian in the fulfillment of his

mission *must also identify himself closely with the people to whom he bears witness and with their environment.* By the way in which he makes himself a sharer in their life, with all its problems and sorrows, he will win a right to be heard. His strategy of identification, however, will involve neither an air of condescension in dealing with other people, nor an uncritical conformity to the kind of life they live. His aim will be to restore human brokenness, and to create spiritual wholeness. For the salvation which is the supreme objective of the Christian mission is spiritual health, the restoration of true humanity in the lives of men and women.

Never, however, can the Christian mission as here described be carried on effectively unless two conditions are fulfilled. First, the Christian laity must realize that they are called to an apostolate. Second, those who are professional servants of Christ and his Church, those in a word who are the contemporary equivalent and successors of the New Testament "apostles, prophets, evangelists, pastors, and teachers," must realize and take seriously that their supreme task in the Church is, as Paul puts it in his Letter to the Ephesians, "to equip the saints for serving" (Eph. 4:14), that is, to make them true "servants" of Jesus Christ.

Ours is the era of the laity. Only lay men and women, by living lives that are utterly Christian in every secular vocation, in government and diplomacy, in industry and commerce, in the home and in the classroom, in the clinic and on the farm, can do what Christianity needs to do in our time to fulfill its mission.

III. The Mission of the Christian Group

It is natural for Christians to group together, both as an expression of the essentially social character of human nature, and in order, as members of a responsible fellowship, to accomplish some goal they have in common. From the origins of Christianity to the present there have always been the "two or three gathered together" in the name of Christ, to whom Christ assured his Presence. Some of the greatest movements in Christian history have been born in fellowships of this kind. In fact, in the history of the Christian Church, great new visions and crusading zeal have almost always been born in small groups of dedicated Christian people.

It was thus that the great missionary societies of the nineteenth century came into being. Missionary-minded people banded themselves together. They formed a society to secure and commission men and women for some missionary task, or to go to some mission field themselves. All too often official Church bodies have been more interested and successful in achieving *order* than they have been in creating and sponsoring *ardor*. They have tended in fact, to be suspicious of ardent spirits. Men and women of Christian vision and zeal have not infrequently found it difficult to fulfill their ideals of mission under the official sponsorship of the ecclesiastical organization to which they belonged. Hence, the independent missionary society.

Here is a fact which this Assembly cannot ignore. Some of the most famous of missionary societies in the Protestant tradition, and some that have been most loyal to the International Missionary

Council, and at the same time most creative in facing human needs on the great frontiers of the Kingdom, have been, and continue to be, independent of the Churches to which their members belong. I still recall how startled I was when I learned that none of the dozen or so societies organized by Anglicans to achieve some practical goal to which the members of the particular Society are dedicated, are officially related to, or controlled by, the Church of England. The same situation has obtained in very many Churches in continental Europe. The largest and most famous of European missionary societies have not been Church-inspired or directed.

On the American continent today, independent missionary societies are much more numerous than those officially connected with Churches. They also send many more missionaries into the *Oikoumene* than do the Church-related missionary organizations. The reasons for this development are complex. In some instances those organizations have quite unfortunately lacked a sense of the Church; in others they have lacked confidence in the dedication of the Church to mission. There has also been a fear that ecclesiastical control might stifle Christian initiative. Cases are not lacking in which outstanding young men and women of good education and dedicated lives have preferred to go into missionary service under the auspices of an independent or "faith mission," rather than relate themselves to a traditional Church mission board. They are afraid, especially in the new era of the "fraternal worker" and in view of the demand for specialized technicians, that they will have to sacrifice evangelistic opportunities. On the other hand, many of those ardent missionary spirits withdraw from the real world where their lot is cast and so become quite irrelevant to it.

There are, on the other hand, some notable cases of organized denominations, in which the Church is literally the mission. This is true of the Mormon Church. It is no less true of the Pentecostal Churches. In many parts of the world today every member of the several Churches that make up the Pentecostal World Fellowship are not only committed Christians, but ardent missionaries. Thanks to Pentecostal zeal, the government of Chile recently paid a tribute to the tremendous social transformations which had been wrought in the Chilean Republic as a consequence of Pentecostal religious effort.

It is all too easy to think disdainfully and speak disparagingly of independent missionary societies, of "faith missions," and the rest. Many of these groups are accused of being uncooperative, and of showing themselves hostile to the Ecumenical Movement. In very many cases such missions do not form part of the National Christian Councils represented in this Assembly. There is a growing trend, moreover, for many of those societies to become integrated into a parallel organization. This should give us great concern.

Some reflections are therefore in order. In the Roman Catholic Communion, the many religious orders which carry on missionary activity in different parts of the world do so with full autonomy, and do not function under the direction or direct control of the Vatican or of the Roman Catholic authorities in any given country. It was a startling revelation, to which Protestant Church leaders in the United States

awoke some years ago, when it was discovered that the representatives of Roman Catholic missionary societies in America were convening for the first time in their history. It seemed incredible that in a great monolithic structure, such as the Roman Catholic Church, the Church's missionary work should have been carried on by independent Roman Catholic orders, whose representatives had never met together to coördinate their work or to think through a common policy.

Think also of the monolithic political structure of all Communist states. Nevertheless, within a given state, the Communist Party itself functions autonomously and independently of the government as such. The Party, as a matter of fact, while not being directly controlled by the government in power, is the chief force that inspires and directs governmental policy.

Thought will be given at this Assembly to coördinating and intensifying the world mission of the Church. The question will be asked whether the traditional missionary movement as represented by the International Missionary Council should become more closely related to the World Council of Churches, the world body which represents the Churches as such and with which the International Missionary Council has been "in association" since 1948. It is of the utmost importance that we gain the needed perspective and ponder all relevant facts, in order that the Christian world mission in our time may be advanced and that every lesson which may be profitably learned from missionary effort past and present may be turned to good account.

Certain things are clear. First, no achievement of ecclesiastical order through the fulfillment of all the great proprieties of Christian relationship as between foreigners and nationals, between native pastors and fraternal workers, can ever be a substitute for missionary ardor. Whenever a constituted Church body becomes indifferent to the Church's mission, a problem is created for those interested in mission. Wise counsel will then be needed if full justice is to be done to the proprieties of ecclesiastical order, on the one hand, and to the demands of missionary ardor on the other.

Second, the Churches and Councils which belong to the official Ecumenical Movement should not regard as necessarily unecumenical those missionary societies and Churches which have thus far been uncoöperative in the coördination of missionary effort in given areas of the world. Every possible effort should be made to treat the members of those societies as brethren in Christ, to seek opportunities to meet them and to learn from them, and also to disabuse their minds of certain very erroneous views which they hold with regard to the Ecumenical Movement, the Churches and Councils which support the International Missionary Council, and the World Council of Churches.

Third, a way must be found whereby missionary societies which have a traditional fear of ecclesiastical control in their missionary work, or who believe that Church bodies as such can never carry on worthy missionary activity, should find a place in whatever plan is adopted to integrate the historic missionary movement into a structure which represents the Churches as such. It would appear that patterns and experience are not lacking to ensure the

full independence of any given missionary group which relates itself to the International Missionary Council and to the Ecumenical Movement as a whole. On the other hand, we in this Assembly should see to it that the insight, zeal, and autonomy of such bodies are welcomed and cherished within the corporate expression of ecumenical unity. In this way a united front in the name of Christ and his Church will be presented to all Christianity's rivals in the world of today.

IV. The Mission of the Christian Church

We come now to the Church as such and to its Mission. But what is the Church?

Definitions abound as to the Church's nature. Many of these definitions are rich and meaningful. Whatever more the Church may be, it is at least this, *the community of those for whom Jesus Christ is Lord.* The Church is community before it becomes organization. Today the Christian community is world-wide. Groups of Christian believers are found in every nation on the globe.

With more insistence and relevance than ever, the word sounds, *Let the Church be the Church.* When these words gripped me more than two decades ago, I wrote down this comment which I recently uncovered among some old papers. I would re-echo the same sentiments today.

"Let the Church *know* herself, whose she is and what she is. Discerning clearly her own status as the community of grace, the organ of God's redemptive purpose for mankind, she must by a process of the most merciless self-scrutiny, become what God intended her to be. Nothing less than that, nor yet anything more than that. In penitence and in humility must the Church rediscover the meaning and implications of that word that comes to her from the earlier ages of her own history, 'to be to the Eternal Goodness what his own hand is to a man.' This involves a revivified sense of God as a real living God, the 'God of the whole earth' over against a God who is a mere idea, or a dialectical process, or a member of a polytheistic pluralism. This means concretely that the Church recognizes herself to be the Church of Christ, the organ of God's purpose in him. It must be her ceaseless concern to rid herself from all subjugation to a prevailing culture, an economic system, a social type, or a political order. Let the Church live; over against all these let the Church stand."

In those days the term "ecumenical," which today is so current, was just emerging. Now we begin to speak about "Ecumenics" as the new science of the ecumenical. What does Ecumenics mean? Ecumenics I would define as: *The science of the Church Universal, conceived as a world missionary community, its nature, its mission, its relations, and its strategy.* The given in this young emergent science is the Christian Church as "a world missionary community."

For the first time in history, the Christian Church, as a result of the Christian missionary movement, can be spoken of as a world community, that is to say, a community which is found in token form around the globe. The contemporary task of the Church is to assure that wherever members of this community are found, they shall be missionary in word and work. It can-

not be emphasized too much or too often that *mission* is of the *essence* of the Church. It is the chief glory and goal of the Church's earthly unity that it should be a united front for missionary action. Such action should take place on all the frontiers of the world, and not merely the geographical frontiers; for every sphere where men live and work and suffer is an appropriate frontier for the Church's missionary effort.

The most luminous and dynamic figure with which to describe the mission of the Church is once again the servant image. It was the true destiny of Israel, the covenant people of God, as we have already seen, to accept her role as God's servant in order to become "a light to the nations" and carry God's salvation "to the ends of the earth." The Christian Church, amid all the diversities of her structural form, and underlying all the ecclesiological theories that seek to define her nature, is inescapably, as Paul said, the "new Israel." Being such, it is the Church's mission to be God's servant, his envoy, at this hour, to enlighten and disciple the nations of the world, and to lead all men everywhere into the community of Jesus Christ. Therefore, Let the Church be the Church! Let the Church in our time take the "form of a servant." Let it give fresh, dynamic, missionary significance to this classical Biblical image which needs to be recovered and redefined in our time.

But, alas, in many ecclesiastical circles it is thought scandalous that the Church should be thought of as a servant. The servant role and emphasis is regarded as derogatory to the dignity and status of the Church. Is not the Church the people of the Covenant? Yes, but too often the Church has gloried in her status as the *people of God* and has been too little concerned about being the *servant of God*. Pardon the irreverence: but too many Church people and Churches as a whole have, so to speak, chummed up with Deity. They have become God's supercilious patrons instead of his loving friends and his obedient servants. Friendship with God has been regarded too frequently as a treasured experience, a high distinction to be cultivated for its own sake. Sufficient regard has not been paid to the fact that Abraham, the classical pattern of friendship with God, embarked at the call of God upon a supreme adventure; that the Son of God exultingly took the "form of a servant"; and that Jesus affirmed categorically that his true friends are those who do what he commands them.

It is painful to think in how many respects, and in how many places, the Christian Church is becoming an absolute, an idol, an end in itself, without regard to its true nature and honorable mission as the servant of Jesus Christ. Yet, let there be no mistake about this, no claim to be the Church, no historical continuity, no unbroken tradition, no apostolic succession, no theological orthodoxy, no ecclesiastical unity, no political power, no liturgical pageantry, can be a substitute for the Church's missionary consecration, in the form of a servant, to the redemptive purpose of God in Christ.

And as regards those Churches which we call "Younger," no degree of autonomy, no measure of harmony, no attainment of all the requisites of self-government and self-support, can guarantee, still less be a substitute for, a Church's dedication to her missionary

task. The truth is this: The moment the Christian Church in any of its determinations begins to glory in anything that it is, or claims to be, and neglects to fulfill its mission in the form of a servant, this could happen. The Church of today as an organized structure could meet the fate of the ark and the temple in ancient Israel. It could go the way of the old Jerusalem and God would raise up out of the ruins "new children unto Abraham."

No, literally nothing that can be said about the Church, or claimed by the Church, will be of any ultimate avail if the Church neglects to fulfill its God-given mission. The Church's structure and doctrine, her liturgy and even her sacraments, fulfill their highest function, and express their deepest meaning, when they prepare the people of God to be the servants of God. The breaking of bread in the Upper Room at the Holy Supper, the Eucharistic Feast, was followed directly by the washing of feet, when our Lord took the form of a servant. Never let us forget the deeply symbolical significance of this fact. The servant image must be restored in our time. In the comradeship of the Church universal as a world missionary community, the older and the younger churches must catch the vision of the servant and assume the servant form. The Church must become afresh a pilgrim Church and engage in a new Abrahamic adventure. It must beware of identifying itself too closely with any culture or with any nation. It must not be ashamed to have elements of strangeness in the eyes of its contemporaries and be foreign to the standards of the world.

The pilgrim Church, on its Abrahamic missionary adventure into the *oikoumene,* will seek to fulfill a threefold mission.

First. *In every society and in every age the Christian Church has a prophetic mission to fulfill.* To be true to its mission the Church must *radiate the light of God upon the world.* It must set the life of man in the light of God. It must recognize that God is One and that he is interested in every phase of human life and welfare. It must proclaim that Jesus Christ is Lord, over the world and over the Church and over the souls of individual persons.

The Church is called to a *prophetic* ministry in contemporary society. Those Churches which are powerful and free in the nations where they bear their witness are particularly called upon to exercise a prophetic ministry. Let them proclaim to nations that take up a purely negative attitude towards Communism, and seek to meet the Communist peril exclusively in terms of missiles and military preparedness, that God is the sovereign Lord of all things. He who in the ancient days of Israel's history used Assyria, Babylon, and Persia for the fulfillment of his purpose to be the "rod of his anger" and, perchance, to be his "shepherd," can use Communist states in the life of today for the same end. The problem of contemporary history and of human destiny is much more complex and lies much more under the judgment of God than appears to many naïve and shallow statesmen who control the destiny of great nations today.

Let the Church proclaim that in human relations, even among enemies, there can be no substitute for personal conference. Let the Church shout aloud that civilization, and all the nations that consider themselves to be civilized,

stand in need of forgiveness. Let the Church make unmistakably clear that even in international affairs, and despite the long record of failure around the conference table, there is still a place for the injunction of Jesus regarding a quality of patience and of forbearance in human relations which involves a "second mile" and the "seventy times seven" of forgiveness.

The fulfillment of the Church's prophetic mission is closely related to a true theology which should be at once Biblical, dynamic, and relevant to the thought problems of the hour. In this connection, literally nothing has happened in recent years that gives greater hope for the development of a true theology in the lands of the younger Churches than the gift which was announced this morning by Dr. Charles Ranson. Under the guiding light of the Holy Spirit, this gift can bring a new dawn in the development of theological education, and contribute to the preparation of a prophetic ministry for the Church Universal.[1]

Second. *The Christian Church has likewise a redemptive mission to fulfill.* This mission consists in *mediating the love of God to the world.* The Church carries forward the mission which God himself initiated when the Son of God took the form of a servant. This is the mission in which God the Holy Spirit is still engaged in the world, and which he carries forward through the instrumentality of the Christian Church as the Body of Christ.

In the fulfillment of its redemptive mission, the Church must communicate to all men with both passionate conviction and crystalline clarity, the Gospel of the love of God in Christ Jesus. The proclamation of the Gospel, however, must be more than mere talk. It must be communicated by deed as well as by word. No one can be an effective Christian witness if he is a mere talker. The Christian Church must make manifest the meaning and spirit of the Christian Gospel. Through the mediation of the divine love to meet human need, it must proclaim its message in ways which are related to the true welfare of men. The word must continue to "become flesh." The Church must be so sympathetic to everything truly human in the life and culture of a people that all that is good in their cultural heritage may be preserved and transfigured. The Church today must seek to do in many lands what Christianity succeeded in doing many centuries ago when it preserved what was best in the cultural heritage of Greece and Rome.

Finally, *the Christian Church has a unitive mission to fulfill.* It must seek to achieve and express that kind of unity which should mark the people of God, the servants of Christ, in the fulfillment of their mission to the world. Let the Church never forget that the true pattern of her unity is that oneness which exists between the Father and the Son. That divine unity, let us remember, the unity which marks the life of the Holy Trinity, is not a static, but a dynamic unity. The unity that exists in the Godhead, I say it with reverence, is a missionary unity. Father, Son, and Holy Spirit are together dedicated to a missionary task, and the unity of the Church becomes effective in the

[1] This refers to a gift of $4,000,000 for the development of theological education in the lands of the younger Churches. Two million dollars were contributed by Mr. John D. Rockefeller, Jr., and two million by eight mission boards in the U.S.A.

measure in which the world believes that the Father sent the Son to be its Saviour and so takes seriously the Christian message of redemption.

Therefore, in loyalty to God's revelation of himself as Father, Son, and Holy Spirit, and in holy dedication to God's missionary task, let Christians and the Christian Churches become "partners in obedience" and "fellow workers with God," that the world may be saved in the fullest Christian sense.

Let us never forget this: It is on the road of missionary obedience that the unity of the Church of Christ will be achieved and will prove most effective. It is on this road and only on this road that a pilgrim, missionary Church, which subordinates everything in its heritage to the fulfillment of its mission, will discover the structural form and appropriate organ which will best express its oneness in Christ and contribute most to its missionary service for Christ. On the road of the Church's missionary obedience the Holy Spirit will reveal the form of ecumenical organization which is most in harmony with the reality of the Church as a world community which seeks to be loyal to its mission and its unity.

To that end, "let the leaders take the lead." Let them lead in such loyalty to the great Biblical tradition and to the spirit of Christ, that they and the Churches which they serve shall become servants of all. For the Christian Church will never be so truly the Church of Christ, and never so relevant to the needs of this generation, as when it takes the "form of a servant," even of a "suffering servant." Let the Church of Christ in every land be willing to endure persecution and to risk ridicule as it serves God and men, inspired by the deathless hope that the kingdoms of this world shall one day become the "Kingdom of our God and of his Christ."

My brethren, may the work of this Assembly at Ghana equip us all, and the Christian Councils which we represent, to advance *The Christian Mission at This Hour.*

THE INCARNATE LIFE OF CHRIST

"The Son of Man comes as the herald of the rule of God in which the judgment of God on the sin of men is effected in its most drastic form—by forgiveness. The Son of Man comes as the bearer of this forgiveness; he comes to dispense it to men by relating himself to them, by being "the man for other men." And it is theirs as they receive it at his hands, by becoming related to him. He is the Man for God who claims men completely for God, and he is the Son of Man who imparts God completely to men. He is the nucleus or center through whom both the inexorable demands of the righteousness of God and the inexpressible grace of his forgiveness are disseminated through mankind. It was to be this center of humanity that he became incarnate as the Son of Man. He formally entered upon it at his baptism, and at his death he carried it to its consummation when he gave himself for us and said *tetelestai*, "It is finished" (John 19:30): The incarnation of the Son of Man was complete.

—George S. Hendry, *The Gospel of the Incarnation*, Westminster Press, Philadelphia, 1958, pp. 113f.

WHAT HAPPENS IN CHURCH?

DAVID H. C. READ

Genesis 28:12: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

WHAT happens in Church? "Behold a ladder set up on the earth, and the top of it reaches to heaven: and behold the angels of God ascending and descending on it." That is what happens in Church—traffic with heaven.

People come together in modern life for a wide variety of reasons—to meet their friends, to see a play or film, to listen to a lecture or political oration; to sing, to work, to act, to play, to discuss—or just on the simple basis that "the more we are together the happier we shall be." Here, in the Church, we come together for one supreme reason—to worship God. All kinds of other good things happen here: we meet one another and get to know one another; we hear organ music and anthems; we take part in singing; we get a little quiet to think, and let us hope, something to think about; we are inspired to serve our fellow-men. All these things we find, and all are good. But none of them is the real reason for our being together. The *raison d'etre* of the Church is the worship of almighty God. All these other things can be supplied by other organizations. The Church and the Church alone, is the only institution in society which exists to set men and women in the presence of God. Here we come as men and women stained with the traffic of our mortal life—its pace and fury, its daily problems, its harmonies and its discords, its joys and sorrows—to the place where

"Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

Here—and here alone—is the place where together we meet with God and he with us.

Does this mean that the Church is a place of escape from the world, and that what happens here is that we try to forget the pressures and anxieties of modern life by concentrating on a life to come? Perhaps it looks like this to some who watch us. The Church has often been likened to Noah's Ark, the place of refuge in a threatening world, and I heard someone say recently that we are like the inhabitants of that ark in that Church members are only able to tolerate the atmosphere inside because of the storm outside! But this line of talk forgets one vital fact. *If* there is a God to whom we, and the whole human race, are responsible, there can be no question but that our primary duty and our high privilege—whatever the atmosphere within or the storms without—is to relate ourselves to him. How wise were our ancestors when they set down boldly and simply that "man's chief end (his top priority in life) is to glorify God and to enjoy

him forever." This worship of God is not an escape from real life to a world of fantasy, but the most realistic thing that can happen to a man or woman created in his image.

The story is told of an ornithologist visiting a farmer friend out West. He noticed one day among his chickens a bird that did not seem to belong. When he asked about it he was told it was a young eagle captured almost from the nest. But now he was growing and seemed restless in the cage with the chickens. So one morning before dawn the two men took the bird and set off into the mountains. They climbed through the darkness to a high peak overlooking a valley. One of them held the young bird out on his arm and they waited. Slowly the sky began to flush with grey light and then suddenly the first rays of the sun broke through from behind the cliffs. As the light fell on them the bird stirred and stretched his wings. Then suddenly, as the sun flooded full on the mountain he gave a shrill cry and soared off and above the valley in majestic flight. The eagle had found his environment, not the confines of the hen-run but the free and upper air that was his home.

How strange it is that men and women immersed in their daily work and pleasures should imagine themselves free and realistic when they neglect the worship of their God. For a human life that is never joined with others in divine worship is not free but crippled. The eagle-soul is hemmed in with the chicken-wire. To come together in the worship of God is not to turn our backs on the problems of daily life, to seek an escape from its pressures, but to be truly human, to find the meaning and purpose behind the thoughts and acts of every day. This is our inheritance—what the Bible calls "the glorious liberty of the Sons of God."

As a symbol of what happens here I have taken the dream that came to Jacob during his somewhat uncomfortable night in the desert with stones for his pillow.

"And he dreamed, and behold a ladder. . . ." Yes; it was a dream and so at least this time we don't need to try to explain Eastern symbolism to our prosaic Western minds. We won't have to answer questions like one I was asked not long ago: "If angels have wings what did they want with a ladder?" We all have our dreams and are familiar with the odd things that happen in that dim world that seems so real when we are in it. There was a time when it was an embarrassment to preachers that the Bible not only tells of many dreams but apparently takes them seriously. Dreams, it was said, belong to an ancient world of fantasy and superstition. Now modern science has caught up with the Bible and the psychiatrist finds in the contents of our dreams the most significant material in his search for truth and healing. All our waking faculties are on guard against his probe, but feed him some dreams—and he's got you! There is a revelation in dreams for the science of mental health—a revelation about ourselves and the human race. Why should there not also through dreams be a revelation of the Word of God?

So Jacob dreamed—as well he might when you glance back at the record of his life and the quite fantastic things he must have had on what was left of his conscience—cheating, lying, double-crossing,—and consider the odd matri-

monial adventure he had in mind. We are not concerned with psychoanalyzing Jacob, but with the fact that this dream has been and is a revelation of God to the entire world—and therefore to you and me.

"Behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

Friends, we know that we are citizens of two worlds—this visible, materials, natural world in which we live and work and die, where things are counted, weighed, and measured; and the invisible world where we know goodness, love, and beauty, the things of God that cannot be weighed and measured and which do not die. Sometimes men have pictured this world of God, this heaven, as up above and our temporal world down below. Sometimes they have spoken of this present world as being just a shadow cast by the real and eternal world. Sometimes they have seen this world as penetrated and possessed by the world invisible. However we try to picture it we know the hunger of our hearts for a real relationship to the unseen world, a definite point of contact with our God.

"Behold a ladder . . ." The Bible always speaks of God as present everywhere in his creation and of the unseen world not just as some distant locality but a "heaven that lies about us." But the Bible also speaks of the special place and time of God's meeting with man, and man with God. We should not find it too hard to understand how God can be everywhere and yet use one special place and time to reveal himself. The space around us, the space we occupy, is at this moment pulsating with invisible waves of which we are quite unconscious. But if we hooked up a TV set right here these waves would be detected and form a living picture before our eyes. The waves are everywhere; yet they can be focused at one point in space and time. So it is on the plane of our human relationships. Our loves and friendships are focused on special points of recognition. A man may love his wife all the time and everywhere, yet that does not exclude, but rather make more necessary the kiss, the gift, the birthday celebration that are the luminous points of that enduring love.

God's presence is everywhere. God's love for his creatures is continuous. But there are luminous points where that presence and that love are alive and real for us as nowhere else. "Behold a ladder . . ." At the foot of the ladder a man—Jacob. This is no saint's ecstasy or vision. Jacob was an ordinary man—a sinner if there ever was one. At the top—the burning holiness of God. And this ladder is the link—no gaunt and barren link, but one alive with the messengers of God, the traffic of the angels ascending and descending between man and God. Here in the empty midnight of the desert where the stars above spell out the immensity of God and the distant howling of the jackals and sighing of the wind across the sand seem to isolate this lonely ancestor of Jesus asleep on his pillow of stones—here the majesty and love of God came concentrating to this one luminous point of space and time. "Behold a ladder . . ." "And Jacob awaked out of his sleep, and he said, 'Surely the Lord is in this place; and I knew it not . . . !"

Years later not far from Bethel another man made almost the same re-

mark. He was a soldier, a centurion of the occupying army. And that day he was detailed to attend an execution. Three Jewish agitators, he was told. One of them had quite a following, so there might be trouble. Thus he found himself on guard by the three crosses to keep back the crowd. But there was no trouble. As the grim preparations were made the only sound was of shrieks and curses from two of the condemned. The other was silent, and the centurion watched that central cross raised against the sky, straining to catch a murmur from his lips. "Father," he was saying, "forgive them for they know not what they do."

Here again were ordinary men, sinners like you and me. And here still was the holy God, the good God—but where was he? What do we hear from this man on the centre cross, the one set in the midst of sinners yet with the light of heaven on his face? "My God, my God, why hast thou forsaken me?" The ladder goes up from the earth—a ladder of infinite pain and dereliction. In three hours it is over. "Father, into thy hands I commend my spirit." "And when the centurion, which stood over against him, saw that he so cried out, and gave up the Ghost, he said, Truly, this man was the Son of God."

Yes, the Lord was in that place and he knew it not. This that looked like a sordid piece of Roman history was nothing less than the one supreme meeting-place of man and God, the ladder set up from earth to heaven and from heaven to earth. For this was the Son of Man offering himself up for the sins of the world. And this was the Son of God through whom his Grace and love were flowing down upon the whole race of men. Here at the most unexpected place in human history was the burning focal point of contact between God and man, the ladder with angels ascending and descending on it. For here Jesus the Saviour was descending to the depths of human anguish and degradation, and here was ascending with the angels to his Father.

What happens in Church? It is a Christian Church. The ladder in which we find our certainty of contact with God is placarded before us. The cross is not a pretty ornament for our ecclesiastical building. It is the sign and symbol of that mighty act that makes Christian worship possible—the infinite love of God in Christ reconciling the world to himself.

"Behold a ladder . . ." Yes, the angels are descending. If there was no downward movement from God to us there could be no worship, we would have no hope. But they come—these messengers of God. They come to you and me this morning to remind us that God *is* here, that his holiness will stoop to our sin, his strength to our weakness. To worship is to be still and know that he is here—the God who descended to look for man, the Christ who came to seek and to save that which was lost. There is no way to climb the ladder by ourselves. As Martin Luther found when as a monk he climbed on his knees the steps of St. Peter's desperately trying to earn his way to God. There is no way—unless God comes to us. Only at the foot of the ladder, lost, helpless, yet believing, do we find the grace and the love that descends to meet us.

Then, in response, our worship moves to meet him and as forgiven sinners, as sons and daughters who are reconciled, we ascend with the angels

towards the glory of the Father. With angels and archangels and all the company of heaven we worship and adore his glorious name, evermore praising him and saying:

Holy, holy, holy, Lord God of Hosts
Heaven and earth are full of thy glory,
Glory be to Thee, O Lord most high.

This is what happens in Church. "Behold a ladder . . ." The angels descend: God meets with us in grace and love. The angels ascend: we meet with God in adoration and praise. This is our holy faith. This is the apostolic Gospel. This is the Reformation heritage. And this can become more real to us as week by week we enter through these doors.

THE PREACHER'S BOOKSHELF

Preachers will read with interest and profit a new book by the Rev. George M. Docherty, minister of the New York Avenue Presbyterian Church, Washington, D.C., entitled *One Way of Living* (Harper & Brothers). Here is a splendid blending of traditional Scottish pulpit ability and the relevance of the Gospel to American life. Dr. Docherty writes delightful prose that features a rich vocabulary and a certain buoyancy of expression. These chapters, which were originally his sermons, are close to people and to the life-situations in which they are involved. Ministers will find this book most helpful in making a clearer and more meaningful presentation of the Christian way of life and the difficulties and disciplines it entails.

For teachers of preaching and for those interested in a fresh approach to the theory of preaching, a book of real value and consequence has been written by Dr. H. Grady Davis, Chicago Lutheran Seminary, entitled *Design for Preaching* (Muhlenberg). Through a unique functional approach to sermon preparation, Dr. Davis adds a new and penetrating chapter to the classic and bulky tomes on homiletical theory. He copes with such fundamental questions as: How does the text come alive from a basic statement of truth about God to the living existential person-to-person relationship? What do you do to your thought when you preach? He avoids presenting merely a methodology—everything has been said on this point—but he does supply a critical apparatus by which to evaluate and measure "what is" over against "what might have been."

Gordon Rupp, professor of ecclesiastical history at the University of Manchester, England, has written a very interesting and useful book, entitled *Six Makers of English Religion, 1500-1700* (Harper & Brothers). Here are illuminating sketches of six men whose writings are the common and priceless heritage of all English-speaking peoples: Tyndale, Cranmer, Milton, Foxe, Bunyan, and Isaac Watts. These essays are the fruits of a vivid literary style and sound scholarship. Ministers will find in these chapters inspiration and resources for a series of studies of great personalities of English Protestantism.

Those who are following eagerly the devotional commentaries by William Barclay will secure his two-volume interpretation of *The Gospel of John.* These books in "The Daily Study Bible Series" (Westminster) are becoming increasingly popular among ministers and theological students, who are finding in them many fresh insights from the fertile mind of a front rank Scottish New Testament scholar.

An informative and attractive little pamphlet, *Protestantism and the Modern World,* has been prepared by John A. Mackay for the Department of Evangelism of the National Council of Churches. It was originally a lecture in a series presented by five of America's outstanding interpreters of the Protestant faith and sponsored by the Protestant Council of the City of New York. Dr. Mackay's vital and well-balanced interpretation of Protestantism should be placed in quantity on the literature tables of local churches and used as an authoritative guide for study groups and panel discussions.

D.M.

A SYMPOSIUM ON PREACHING

I

KERMIT NORD

SERMON making is to me a greater mystery than it was when I began my ministry. I know how to use the tools more skillfully. The form largely has been mastered. The material is no longer untried because I have studied it and used it. But how the material, form, and tools create a sermon is a mystery of the Holy Spirit working through human flesh. Study and hard work can create the proper forms and parade pleasing phrases, but they cannot make a sermon. It is only as God's spirit moves through our being that sermons are born.

The years have convinced me that no sermon is worth preaching unless it is Biblical in its thought and source. Life stirs up profound questions in all of us and it is from these deep questionings that the stuff for sermons is found. Who Am I? is a question that we want to answer, but the answer is only found in faith. What Can I Do? is as elemental to the understanding of life as breath is for the physical life in our bodies. How Can I Know the Beyond? is a question that we all wrestle with and answers have been given by many thinkers, but only the Bible has the record of God's revelation to man. Existence brings us these questions: questions which have no answer that can wholly satisfy our logical mind. The Bible turns us to the revealed answers or teaches us to rephrase these questions so that we can at least ask the RIGHT question.

We can only say that we have toiled to write a sermon when it begins and ends in the word of God. Our aim should be to have every thought, every illustration, every word flow out of the fountain head of the text. These words and these thoughts come to us when we have union with God's Spirit through this word which he has given us for a sermon. A sermon may begin with an existential question, but it becomes a sermon only when both question and answer come from the ground of God's word. To preach is to transplant this word into the lives of our hearers.

Method

There is no reason why anybody should be interested in the way I prepare my sermons, but inevitably I can only write of preaching by drawing upon the way I write my sermons week after week. An outline is a "must" for my sermons. It is written early in the week after prolonged meditation and study upon the text. As the thoughts come, I write them down. They are dredged out of my experience and the Bible and my relationship to God and Christ, as well as other sources. They become the material for the outline. Almost invariably the sermon seems to develop into three points. This form opens up the thought and lets "The Word" contained in the text speak. One good illustration for each point is enough; to have more turns the sermon into a series of illustrations; to

have less is usually to make it too abstract. Human interest illustrations are the most helpful; poetry and gleanings from study and reading offer other avenues. After the main body is completed the introduction and conclusion are written.

The next day is the right time to write the sermon. As I write, I try to be in the attitude of prayer for God's grace in the hope that his Spirit will guide my thoughts. Sometimes the words will flow as from a spring of living water; other times the labor is hard and the words come slowly. The ideas are only hammered out on the anvil of sweat and labor.

From that day until Saturday morning, I go over the sermon aloud at least six times. I do not attempt to memorize it, but I fix the main thoughts and ideas in my mind. In this process phrases are reworked, points assume a more logical order, and illustrations are dropped and new ones substituted. Sometimes on Friday morning, it is necessary to rewrite the whole sermon because I have decided that it did not grow out of the text. Saturday morning is the time for the final preparation. My notes are prepared for the pulpit. I have tried preaching from manuscript and with complete outline, but I have discovered that brief reminders keep me closest to the congregation in the intimate "I-Thou" relationship.

The Semantic Problem

As we ministers stand before the congregation we all are conscious of the great challenge of our time to communicate the gospel. We have before us a people that, with notable exceptions, are Biblically illiterate and spiritually immature. There was a time when Presbyterians learned the shorter catechism, but today few of them have even read it. The very words that we use carry for us meanings that are not shared by the congregation as a whole. We can only begin to preach when we have tried to define the words of our Christian faith.

The meaning of the term salvation is almost more foreign to our people than the phrase nuclear fission. The congregation speaks the words of their faith and sings of its blessings, but if you ask what salvation is their answers are vague and reveal the confusion in their minds. It is hard for people to understand what grace is in our essentially graceless world. They are convinced that they have earned all that they have. The world does not give unless you give. How can they understand the grace of God? The Incarnation is one of the most difficult events to understand in all of Christian history. It is no wonder then that our hearers do not really understand the term. Even the terms Son of God, Son of Man, The Kingdom of God, the Kingdom of Heaven, to say nothing of sin, are not understood by our people.

These great words of the Christian faith need to be redefined. Some words should no longer be used; others need to receive new definitions to help the Christian of today, as Paul Tillich has written. The existentialist theologians are the men who speak to the times. But because they are largely of European background, their faith is born out of a sense of despair which Americans seldom have experienced. Moreover, their philosophical discipline is German and, as a result, the way of thinking is far removed from the business man who reads little except *The Saturday Eve-*

ning Post, and then only when there is nothing that interests him on television.

Paul Tillich has made the most significant contribution in this field, but we cannot preach his systematic theology from the pulpit, nor even the ideas in *The Courage To Be*. He uses the words which describe clearly man's existential predicament to those who are learned and intellectually minded, but they are not the language of the president of the Ladies' Aid Society. There is no theologian that I know who can give us the ready answers to meet this challenge. We must work through the brilliant and erudite works of men like Tillich until we can make them concrete enough for the executive, the laboring man, the "organization man," and the housewives who come to worship each Sabbath. We face the challenge of presenting to our people a gospel that is contemporary and at the same time true to the word God has spoken through the prophets and "by a Son."

The Problems of Authority

A second great challenge which we meet each Sunday is to communicate to the people the authority of our faith; the authority of the Bible and the authority that is in Christ. With the loss of the theory of verbal inspiration, the authority of the Bible has become vague. There is always the question of the historical critical study of the text of the sermon. There is the labor to discover the "Word" behind the word. The authority contained in the word is that given to us by the living Christ as we read it. But there is no understanding of this authority of the Scriptures in many of our hearer's minds. The reading from the Scriptures is a pleasant aesthetic experience, or at best results in a longing for a world as described by the writer of Holy Scripture. Sometimes they do not even comprehend it. But it seldom wrings their hearts or causes them to bow down saying, "Lord, be merciful to me a sinner."

The authority of Christ in their minds is likewise questionable. It is not that Christ is openly defied. He is not considered relevant to their daily living, by many of our church members. It is the authority of the community and the group that determines their actions. It is the exigency of the moment that causes them to act. They do not know Jesus, who is the Christ. Perhaps, if we could give them a sign they would heed. But they will have no sign except that of "the Prophet Jonah." They will only see a human, fallible man trying to preach the gospel which in our time has few clear outlines to men who do not admit Christ's authority over them.

Increasingly we shall face the challenge of the space age and the giant steps that science has taken in this decade. We shall have to face the question of how a unique Christ sent to a people on a particular planet, the earth, can be the Saviour of the Universe in which our earth is but a small speck in space. How can he be the Saviour of those who live on other planets, if we find life there as scientists believe is highly probable? As the peaceful use of atomic power released from the nuclear fission of any element becomes a reality, we shall find a world wherein even more profound changes will occur than we have noted in the first half of the twentieth century. Only an increased faithfulness to Christ's ethical teachings will enable us to meet such an age. How shall we teach our people to live by these ethics in their daily life?

A Whole Gospel

Preaching has become more difficult as time has passed because we become more aware of the responsibility of interpreting the Gospel. The trust that God has placed in us becomes an increasingly heavy burden. We know that many will only hear the words of life as they come from our poor life. Questions like these haunt us. What if we are failing to seek and find the truth that would cause this age to listen—as we know that we are? Are we truly preaching Christ or have we lost him in a spate of words and illustrations? How can we resist the pressure from inside ourself and the world's demand to present a gospel that is easy, palatable and sufficient if taken in small doses? Many times the compromises come before we are aware of them and we realize only after the hour has passed that the Master was left behind as ideas and words poured from our lips. Increasingly as we stand in the pulpit we are aware of the judgment of God upon us and our efforts. Were it not for his mercy and his love it would be too fearsome for any man to stand in that place.

As the Sunday sermons grow in number, equally mounting is the sense of frustration. It is easy to erect a Church Building. In suburbia our Church rolls grow. Our budgets increase and are easily raised. But are we doing the Master's business? Are we reaching the hearts of our congregation? We know that our own heart is slow and loathe to be shaped and made by the word of God that is like "a hammer." Each Sunday we try to bring a great truth of God to these people and ourselves, but we all leave the Church to take up the "noiseless tenor" of our way. Sometimes we would cry out with Isaiah, "How long O Lord, how long?"

But we must preach. For Jesus came preaching and the Church can only be built by preaching. If there is pain, there is also joy. If there is frustration, there are always the few who are ready for God's word. There is always the knowledge that this we must do and God does bless our poor efforts and through us adds to the number of his children. We live in the faith that it is God who commands the harvest and we can do nothing except to try faithfully to proclaim the Christ. And as we continue to serve in our parishes we know that there is this person and that soul whom by the grace of God we did help. They were blind, but God used our word one day and now they see.

II

David H. W. Burr

The Good News of Jesus Christ has not changed since the days of his flesh. The old, old story is still one of the love, the forgiveness, the mercy, and the redemption of God Incarnate. It is still the Hope of the World.

The same is *not* true, however, of the servant who proclaims the Good News! The minister of the Christian church today does, of necessity, require a more varied type of training than was true of years past. The growth and influence

of the church in the world, the changes in cultural patterns and behaviour, combined with the political struggle for power requires a new approach to the Christian ministry. The responsibility of the minister of the church is no longer restricted to the conduct of worship two or three times a week; but the minister is now trained to be an administrator, an educator, a counselor, a promoter, as well as a pastor and preacher. Because of his activity in these areas he is introduced to, and works with, greater numbers of people. Thus, the influence of the Church is more widely spread. The normal result of this type of ministry is a growth in attendance at regular worship. This, combined with the renewed interest in the Church, gives an unparalleled opportunity in preaching today. The Christian minister in 1958 is preaching to larger congregations than ever before in history. The great challenge, however, which confronts every servant who preaches the Good News in our complex society is to keep the sermon understandable, as well as inspirational.

Essentials

With only eight years of pulpit experience I cannot write with great authority, but in these years I have found study, speech practice, and a new concern for Christian education to be essential for adequate sermon construction, content, and delivery.

Study: It is imperative for every preacher to designate specified study hours each week and diligently to observe them. If he fails in this, he fails to convey a worthy message. No man can draw his congregation closer to the Lord who is inadequately prepared and unsure of his message. It is easy for a man to convince himself that he is fulfilling this responsibility by remaining in the church office for specified periods. This is not study! Actual study is achieved only where there is a definite plan carried out with careful thought and without interruption. It has been my practice these eight years to remain in the study uninterrupted from eight to eleven a.m. each day Tuesday through Saturday. From 11 a.m. to 1 p.m. is sufficient time for consultation and administration of the church affairs.

Speech practice: Most Seminaries today provide training in oral interpretation of the Bible and in sermon delivery. This has greatly improved the conduct of public worship. However, the man who fails to continue to practice and perfect his speaking ability soon loses the benefit of his earlier instruction. The old adage "practice makes perfect" is as true in public speaking and sermon delivery as any specialized labor. It has been my habit to spend at least ten minutes at the beginning of each day reading aloud from the pulpit. It has been helpful to practice the speech exercises provided in public speaking manuals. Although some may feel shy in following this routine or think that working on the Sunday message is sufficient practice, it has personally proved to be a great help for me in interpretation as well as delivery.

Christian Education: A sermon may be the fruit of many diligent hours of study; it may be interesting; it may be well delivered, but if the sermon fails to provide Christian instruction to the congregation it falls short of its mark. The average minister assumes that his people are better informed about the Bible, about worship, and about the mission church than they really are. My

eight years in the pulpit have only strengthened my conviction that most church members are still "babes in Christ." The man in the pew wants not only to be inspired but he wants to have the application of Christian truths applied to his life. It has been apparent to me that even those who have been close to the church all their lives still do not understand the meaning of worship and the true mission of the church. All of the work of the church is Christian education. The sermon should not be the weak link in the program. It has proved helpful to me in the preparation of the sermon to repeat continually to myself, "What will the congregation learn from this message?"

What to Preach

If the minister of the church yields to every request for sermon consideration that comes to him, he would have no concern of what he's to preach about; for either the denomination or the community has a suggested subject for every Sunday of the year. The preacher is besieged with requests from every Board and Agency of the church for special seasons. Some ministers ignore every such request. Others try to please them all. Here the young preacher needs to use wisdom and tact. Some causes ought to be placed before the congregation annually, and others ought never to take the place of the sermon.

Men are trained in planning pulpit work and yet it is difficult when time is limited to plan too far ahead. Experience has taught me that it is wise to outline sermon plans for at least two months in advance. If there is a period when my study does not produce suggested sermon subjects I have found it most helpful to use the lectionary in the Book of Common Worship. Here one finds a guide for directed Bible study and as a result an excellent guide for sermon texts.

Commentaries, studies on special theological subjects, and general reference books are essential to good sermon preparation. However, the reading of contemporary books and publications is also important. I have found historical biographies such as the recent *David Livingstone: Life and Letters* by George Seaver, to be of special interest and inspiration. I am sure that most preachers have found, as I have, that with experience and with regular study there is constantly revealed new and stimulating sermon ideas and materials.

The Future

When a man prepares a sermon he undoubtedly directs the point of the sermon to himself as well as to the congregation. If he heeds his own counsel and instruction the inevitable result is a more Christ-like personality. In other words the more diligently a man strives to impart the Word of God the more enriched will he find his spiritual life.

This has been my experience. The preparation of sermons has its frustrations, its anxious moments, but the real reward is the closer acquaintance with, and a richer experience of, his presence.

I believe that this is an hour of golden opportunity for the servant who sincerely seeks to preach the Word of God. The people are anxious to hear; every conceivable aid is available; all one needs is a dedicated personality who burns with a desire to impart the Truth.

The experience of eight years of sermon preparation and delivery has strengthened my faith, has kindled my zeal, and made me eager for the opportunities that are ahead.

III

Henry Kuizenga

At a recent conference of ministers one asked with disarming naïveté, "How can we make people come to hear the Word of God?" None of us had at the moment much of an answer. Yet all of us knew that the question was the expression at once of our compelling responsibility to carry the Word to those who are not coming to hear it, of our failure to reach them, and of the innate authority of the Word to attract everyone.

We remember that we have to preach the same Christ whom the common people gladly heard because he spoke to them with authority. And we know as we recall him that pulpit-pounding, elocution, erudition, choral grandeur, homiletical ingenuity, and the wizardry of modern advertising techniques will not provide this authority where it is lacking. We know he is the same Christ whom Moses wanted to see when God asked him "to bring up this people," and for the vision of whom Moses prayed God, saying, "Show me thy glory!" the same Christ who twisted Balaam's tongue; the same who was in Jeremiah's heart, "as it were a burning fire, shut up in my bones," when the prophet wearied with speaking what it seemed to him no one would hear; the same by whom, Jeremiah foresaw, God himself would put his law within the hearts of his people, thus to supersede all religion by hearsay; the same who struck down Saul of Tarsus on the Damascus road, and out of whose way Paul struggled a lifetime to stand while he stood for him, declaring all the while, "Woe to me if I do not preach the gospel!"

We have to stand in this lineage too; of those who are saying the wrong word, calling it God's Word and then complaining either because men do not listen at all, or listening yet do not hear the Word of God or produce works meet for repentance; of those who are at first speechless, tongue-tied like Moses, before the awful mystery of God's coming himself in Jesus of Nazareth to speak his eternal mind, and who then know both the glory and the agony of being the earthen vessels who must speak this same Word because God has spoken it and wishes to hear us try to say it. We have to tell of the God who, being omnipotent love does not stand in the splendid Olympian indifference of mere perfection, but who beholds the human scene and is moved in compassion to speak, who denies himself the cruelty of muteness (Is there any cruelty beyond that of mute potency in the presence of obvious distress?).

There are many ways to deny that God, being love, has himself spoken. One is to say, or to imply by what you say, or to agree when others say that God has not spoken finally or conclusively or uniquely in Jesus Christ; that he has spoken in many ways or modes, in many differing religions, cultures and philosophies; that he will speak yet many times more in the ages to come. But is this not the same as to say that the Eternal God himself has never really spoken, that we do not believe in the God who denies himself the luxury of indifferent all-sufficiency, and

that we are still with the world pretending that God like us says many obscure things which are not decisive in order to hide his reluctance to say what is on his heart, to show his glory, and to be Immanuel, God with us? Is this not to join the delegation from John the Baptist, who asked, "Are you he who is to come, or shall we look for another?" Is this not to be offended at what God in his love is saying?

And then we write and read and preach the books which teach men how to pray as though prayer, for those who listen to what God is saying in Christ, were not the heart's own language, as natural as daybreak; books on how to cultivate the presence of God as though God were not present all the while, closer than hands and breathing, and all the while knocking at the doors of our hearts with Christ's own myriad hands. We listen first to the one scientist, philosopher, preacher, or cultist and then to the other, as though God were hard to find or playing hide and seek with us. We talk and behave as though God were some esoteric, pagan deity, too exalted for ordinary people who do not know the right tricks or incantations or who do not read the right books; or as though God were like a great statesman or industrialist, too important for common folks who do not know the right people and do not understand the proper channels of communication; or like a famous American doctor, so good that you cannot get to him; or like an American "pastor-director" with such a big church that no one can really know him. We talk and behave as though the stories Jesus told about the woman and her lost coin, about the father and the prodigal son, and the shepherd who risked his life in the night out on the rocky crags to find the sheep that was lost were not really true; as though God had not come, after all, to seek us out, to show us the Way home and to plead with us to walk in it; as though God were not love, always with us and who will not let us go.

Types of Hearers

We have three groups of people to reach with this Gospel God has spoken. The first are those who have substituted their own traditions for the commandment of God, who are daily horrified at things not as horrible as many others which do not bother them at all. One day they sent a delegation to Jesus to criticise his disciples for not washing their hands before eating. Jesus in his reply very carefully explained to them how they had completely nullified the fifth commandment of God by a temple requirement of their own. These people strain at gnats and swallow camels; keep up the appearances of the faith and neglect the weightier matters of the law: truth, justice and mercy. How shall we reach them? They are blind, say they can see; so their guilt remains (John 9:41). And so remain their misery, their narrowness, frustration and fear; their cruel drabness, forbidding moralism and judgmental exclusivism. They were born into the church; still born, and need to be born again. For Jesus came "not to call the righteous, but sinners" (Mark 2:5; Matthew 9:13; Luke 5:32).

The second group are those who are frankly outside the church; we call them secularists, pagans, Gentiles, Greeks, the world, and by many other names, depending on the generation to which we belong. They are those who do not know God because they do not

know Christ. They rub shoulders with us every day, eat where we eat, work where we work, breathe the same atmosphere that makes life possible for us, bear the image of the same God who created us, but they do not know God because they do not know Christ. Some of them are waiting, having faith intimations of Christ, for a full encounter with him, like the man born blind whose eyes Jesus opened and who was ready to believe when Jesus identified himself in the man's presence. There are many sheep of many folds for whom we have to identify Jesus as the Christ of God.

There is a third group we have to preach to, those to whom God by his sovereign Spirit, blowing "where it listeth," has revealed who Christ really is. They are those who know that the world is unmade, broken and breaking, and themselves in the world, also unmade and broken. They know themselves to be a part of the world's dreariness, of its loss of hope and paradise, of its haughty pride before its cynical despair. But they know Christ too; they know that where sin and evil increase, God's grace in Jesus Christ abounds all the more. And they know that they know this only because each time when the knowledge of the power of sin is about to overwhelm them and shut out any knowledge of anything else, then God by his grace in Jesus Christ shows them his omnipotent love. They know that but for God's grace, they would increase the world's despair, its indifference and complacency, its cruel silence before need and greed. They know that but for God's eternal word, they would stand mute before the world's agony and tears.

Of course, we have to try to decide which group we belong to before we begin to preach, lest after preaching to others it should turn out that we ourselves are disqualified to run in the Way.

COMMENCEMENT CALENDAR

Thursday, June 5, 10:30 A.M.—Baccalaureate Service, Miller Chapel
4:00 P. M.—Reception at "Springdale"
6:00 P.M.—Alumni Banquet, Campus Center

Friday, June 6, 10:30 A.M.—Commencement Exercises, The Chapel of Princeton University. Speaker—Dr. W. A. Visser 't Hooft

HENRY SNYDER GEHMAN, PH.D., S.T.D., LITT.D.

TRIBUTES TO HENRY SNYDER GEHMAN

ROBERT LENNOX

IT is a signal honor to be asked to pay a brief tribute to my deeply respected teacher and friend, Professor Henry Snyder Gehman, on the eve of his retirement from the Faculty of Princeton Theological Seminary. His work has done so much more than these few words can indicate to lend distinction to an institution of theological learning, which has stood for so many years in the forefront of this aspect of the Church's life in the United States of America, and whose influence has extended in smaller or greater measure to almost every land through those who, like myself, have had the peculiar privilege of spending some years there in study. I speak of this great leader of the Church as I came to know him as a devout Christian, a man of faith, profound scholar, and competent teacher. To sit at his feet was to find one's own faith strengthened, his insights deepened, his horizons widened and his whole mind and heart challenged and inspired, and indeed his life enriched by his warm friendship and mature counsel.

He had just begun his work at Princeton Seminary when I arrived as a student with some interest in Old Testament studies. His Inaugural Address on "Some Present Day Values of Old Testament Studies," delivered just the year before, gave some evidence of his concern. Turning from some of the more barren aspects of Biblical studies in the period from which we were just emerging, he pointed out the need for a recognition of the spiritual values of the Bible and its religious message. But this was not to ignore all the scholarship which had been devoted to the Scriptures of the Old Testament in the past and which in the realm of literature, history, archaeology, and lexicographical studies was still being carried on in the present; it was to recognize the value of all these for a clearer understanding of the Old Testament as the revelation of God's redemptive purpose in history, which finds its culmination in the New Testament. Only a comprehensive understanding of the rich life and faith of the Old Testament can enable us to enter into a full appreciation of the New Testament. Nor was he like a philosopher in his ivory tower; his feet were firmly on the ground and he was thinking of the young men who would come to his classes and who would go out from them again into the demanding work of the Christian Ministry.

This was a large task, but he gave himself to it with unbounded energy, and the intervening years have been marked by a questing spirit and relentless industry that have kept him at the heart of that Biblical scholarship which has done so much in the last quarter of a century to enrich the life of the whole Church. He was most exacting with his students, but he could afford to be, for he was most exacting with himself. He made no demand upon others that he did not meet first of all himself in his own study.

Like all truly great souls he is very humble and approachable. One felt he need not hesitate to come to him with any problem or even to propound some new idea that had occurred to him. And how quickly his keen and well-informed mind probed to the very roots of the matter! One will long remember the Thursday evenings when the Professor was "at home" and when we were free and encouraged to call. The conversations that took place on those occasions were excursions into all kinds of areas of life and disclosed those qualities of heart and mind which made him, along with everything else that he was, a scholar and teacher, a tower of strength, and the very embodiment of friendship. It is a joy to know that, while he is to withdraw from his teaching ministry, he is still with us to deepen some of the channels of thought which he has opened up for so many in the past years.

Donald McKay Davies

My first acquaintance with Dr. Gehman was as a student in his course for juniors in Old Testament History. My reactions to him then were those of awe and fear. I held him in awe because of the vast amount of erudition which was so evident in his lectures. But I was afraid of him because it seemed he had the queer idea that we students ought to know everything he knew. And if we didn't learn what he taught us, it would be just too bad in the day of judgment! It was fortunate for me that that was not the only course which I was to take under him. Otherwise I might have been left with the wrong impression of him. It was only later on, in the advanced courses, where there were fewer in the classes, that I came really to know Dr. Gehman as a teacher and as a person. Then I experienced the warmth of his personality and his eagerness to help us.

I had the good fortune to specialize in Old Testament Studies at the Seminary and therefore it was my privilege to reap some of the fruit of his scholarship. I can remember my wondering occasionally whether his insistence upon accuracy in details and absolute truth was not over-fussiness. But looking back from the perspective of fifteen years, I see the great importance of that emphasis and am eternally grateful to him for it. Perhaps his greatest contribution to my life was the way he inspired me to seek earnestly an accurate and full understanding of God's Word. I shall always hold him in highest esteem as a scholar, teacher, and friend.

OBSERVATIONS AND IMPRESSIONS

Formed During a Sabbatical and a Vacation in South America

HENRY S. GEHMAN

IT is rather difficult to give a report about a sabbatical of three months followed by a summer vacation of the same length of time without bringing in the personal element, and yet the writer always hesitates to talk about himself or about what he has been able to accomplish. In this discourse, however, an attempt will be made to suppress the first person as much as possible and to present an objective report.

When I began teaching in Princeton Theological Seminary back in 1930, the term "sabbatical" was unknown, and after having been connected with the institution for twenty years, a sabbatical leave finally came my way in 1950. Then a second one was granted in 1957, which I had hoped to spend in the Near East in archaeological research and linguistic study, but as it turned out, it was not possible to obtain a visa for that area last March. Most unexpectedly, however, I was invited by the Board of Foreign Missions of the United Lutheran Church in America to lecture on Old Testament subjects in the new Lutheran Theological Seminary, or Facultad Luterana de Teología, in the suburbs of Buenos Aires. Under the circumstances I did not see how I could refuse such an urgent call, and furthermore it offered a unique opportunity to regain my knowledge of Spanish which had been sadly neglected since 1929, as well as to satisfy an interest in the Ecumenical Church, which I have had for many years. As a boy I had regularly attended Sunday School and divine services in a Lutheran Church in a rural section in Lancaster County, Pennsylvania, and during a pastorate in Philadelphia I had also read a good deal of Lutheran theology. Accordingly an invitation from the United Lutheran Church did not imply that I was entering an unknown field. On the other hand, it signified a re-living of the past and a correlation of the experiences of childhood and youth with what was gained through some forty years dedicated to teaching and to the ministry.

Yet this mission to South America was very different from the one in which I was engaged in the year 1955. On that occasion I went under Presbyterian auspices, and my first destination was São Paulo, where I spent a few weeks studying Portuguese in preparation for lecturing in that language in the Presbyterian Seminary in Campinas. I did not arrive, however, in Brazil as a stranger; I had two personal friends, former students of mine, who were in the State of São Paulo: the Reverend Robert L. McIntire and the Reverend M. Richard Shaull. When I attended the meetings of the missionaries of the Central Brazil Mission, I saw so many of my former students that I almost felt as though I were attending a meeting of an alumni association of Princeton Theological Seminary. While at Campinas I had a wonderful time with both the students and the Presbyterian pastors of Brazil. I had also received a

formal invitation to lecture at the Presbyterian Seminary in Recife in the State of Pernambuco. Upon my arrival in the North I was cordially received by the faculty, but before giving any lectures, I was asked to meet with the professors; I found that their intention was to discuss with me my theological views. My reply was that I could read my final lecture delivered at Campinas, which was a résumé of what I had given at the pastors' conference in the Theological Seminary in the South. At the conclusion of my presentation their verdict was that I would not cause them any embarrassment with my theology and that they felt perfectly safe in having me in their midst.

My reception everywhere in Brazil in 1955 was very cordial; I was always introduced as a professor from the greatest Presbyterian seminary in the world. That always made me feel very humble indeed and furthermore made me very conscious of a great responsibility in representing Princeton away from home.

In 1957, however, a different situation confronted me. I was going to meet and work with men whose background theoretically was different from mine. This time my destination was Buenos Aires, and I had no personal friends in that capital. In the summer of 1956 I met the Reverend Joseph H. Deibert in the Poconos; he had prepared himself for the chair of Practical Theology and was to be installed in that position in 1957. He is from Berks County, Pennsylvania, which is adjacent to my native county of Lancaster, but he was born a generation too late to speak the language of our forefathers. I had, in the meantime, received a very friendly letter from Pastor Leskó, the rector of the Seminary, and so I was very eager to set out for the Argentine Republic.

On Monday, March 4, I boarded at Idlewild the *President Special*, Pan-American, which left promptly at 11:30 a.m. During the whole day Pan-American gave us every opportunity to become germ-proof against any disease. If a person is not an alcoholic before boarding a first-class plane, he can easily become one by taking a number of trips by air and accepting all the liquor which is offered. Late in the afternoon we saw a wonderful sunset: green, yellow, and orange in beautiful lines, while a crescent moon was in the western sky. It had been quite cold in New York, but when we landed at Caracas by 7:45 p.m., we were in the heat of summer. The following morning at 7:45 we were at Rio de Janeiro, where we were herded into the waiting room. It was very hot, and I saw the tantalizing sign of ice-cold mate, but I had no cruzeiros, and so the advertisement simply increased the torture of thirst. We left Rio by 8:30 a.m., and as the plane flew over the city, we saw the beautiful sight of the Corcovado and the Pão de Açucar. By 12:50 we were at Montevideo, where we again had to disembark; in the waiting room an Argentinian and I began a conversation, he in Castilian and I in Portuguese. On such a trip one never knows what to expect. A red-faced American heard us, and so he asked me: "Where are you from?" In the exchange of names of places, he told me that he came from Kansas and that his name was Regier. My reply was: "I should guess that your forefathers were Russian-German Mennonites who migrated to Kansas in 1870-71." His reply was: "You are exactly right."

Around 2:20 p.m. the plane landed at Izeiza airport, Buenos Aires. It happened that I was the last person to be called to go through customs. While I was at the desk, showing my papers, a *funcionaria* informed me that Pastor Leskó was waiting to see me. When I saw him for the first time, I felt that I had met an old friend of past years. I was surprised, however, that the official in the customs did not ask me to open my baggage, but I did not raise an argument about that: Qoheleth says that there is a time to keep silence, and a time to speak. My cameras, however, were carefully registered, and it was after 3:00 p.m. when I finally got through customs. Then we had to drive forty kilometers to José C. Paz, where the Lutheran Theological Seminary is located. I was given a nice apartment with a northern exposure, where from the veranda I could see both the brilliant sunrise and the magnificent sunset every clear day. From my window I could see the spire of the Roman Catholic church projecting beyond the housetops and giving me hope and comfort. On my daily hikes from the railroad station toward the Roman Church, I could see the Facultad Luterana de Teología with its graceful tower pointing toward heaven and reminding me that man has a destiny beyond this world.

The first two weeks in José C. Paz were spent in reading and speaking Spanish in order to make the transition from the language of Lusitania to that of Castile in preparation for my lectures, which began on March 19th. The first Sunday in Argentina was March 10, and I went with a student from Colombia to the Lutheran church in Progreso, a suburb of Buenos Aires, where the Reverend Jonas Villaverde, an alumnus of Hamma Divinity School, Springfield, Ohio, is the pastor. The order of service was exactly the same as that to which I had been accustomed in my youth, and so I felt very much at home. The pastor insisted that I speak a few words of greeting to the congregation, which I did; he introduced me as coming from the most famous theological seminary in North America, of which his friend Dr. John A. Mackay is president. Such was my first experience in a Lutheran Church in Argentina. Again, however, I was reminded of the prestige of Princeton in the theological world and of my responsibility away from home.

José C. Paz is named for the founder of what used to be one of the great metropolitan dailies of the world, *La Prensa*. José C. Paz, even though it is not far from Buenos Aires, is an interesting place. There one can hear the roosters crowing in the wee hours of the morning and the dogs barking at all times during the night. At all hours one may see or hear horsemen riding up and down General Hornos, the avenue on which the Seminary is located. Sometimes I heard the tinkling of the bell at the Roman Church at 11:00 in the morning or at 4:00 in the afternoon. I would then look out of my window, and soon there came a funeral procession down the avenue. Often the sombre black hearse was drawn by a span of four black horses driven by a pompous coachman, who in royal fashion took the departed to his final resting place a short distance beyond the Seminary. On a Sunday afternoon one may see three gauchos in their gorgeous attire riding three abreast on the main streets of the town. During the winter the grass may be white with frost in the morning, but under the brilliant sun it soon melts.

Even during the winter the grass continues to grow and requires frequent cutting. We never had snow in Buenos Aires, but without central heating the houses can become very cold. I often wore woollen underwear, a heavy British suit of tweed, a sweater, and a poncho in addition. But the students said that one never takes a cold from the cold. We often, however, used electric heaters or kerosene stoves to make the rooms habitable, and we managed to exist without taking cold.

Since they have not yet found a permanent professor of Hebrew and Old Testament, the faculty gave me a genuinely sincere welcome. Pastor Leskó, the rector, did his undergraduate studies in theology in Budapest, after which he took graduate work in theology at Lund, where he received the degree of *licentiat* in theology. I found that he is a very competent scholar as well as able administrator. The professor of New Testament, Zoltan Antony, is a Slovak with a Hungarian name; he has the status of a missionary and is now on furlough. Rudolf Obermüller, a native of Württemberg, who is also a member of the faculty of the Union Seminary in Buenos Aires, teaches courses in New Testament and Church History; Carlos Witthaus, a native of Pomerania, who has lived many years in Argentina, gives courses in philosophy and the history of religions as well as pedagogy. He is the editor of the Langenscheidt Spanish-German dictionary and is also engaged in translating the works of Luther into Spanish. A North American, Joseph H. Deibert, a graduate of The Lutheran Theological Seminary at Mt. Airy, Philadelphia, had been in the pastorate in the State of Washington, and after having been a missionary in Rosario, Argentina, was elected as professor of Practical Theology. All the students are required to study German and English in order to have access to theological literature, and they also take courses in Latin and Greek. These courses as well as music are taught by part-time instructors. Our frequent complaint at Princeton is that our students cannot write and speak English effectively; at the Lutheran Seminary in Buenos Aires courses in Spanish are required of those students who do not have an accurate knowledge of the language. I had the loyal support of my colleagues, and I never was made to feel that as a Presbyterian I did not belong to the fold. When my turn came to conduct matins or vespers and to preach in the chapel, nobody considered me an outsider. I had perfect freedom, and I felt as much at home in the Facultad Luterana as I do in Princeton Theological Seminary.

The United Lutheran Church in Argentina began as the result of missionary work from North America, and accordingly it started as a Spanish-speaking Church. Since the Second World War, however, there has been a large influx of refugees and displaced persons from Germany, Central Europe, and the Baltic states. Consequently the gospel is preached in a number of languages: German, Magyar, Slovak, Lettish, Estonian, but the younger generation naturally will need Spanish in the work of the Church. It is Castilian which in the end will be the unifying bond in the United Lutheran Church in Argentina, and it is obvious that the Seminary at José C. Paz has been founded at the psychological time.

There were twelve students in the Seminary. Those in my classes were in

the second and third years; the course has four years, and consequently the third year men whom I taught will have another year before they will be graduated. In Argentina the educational system is based on European models, and so the men enter the Seminary directly from secondary school. Accordingly they are generally younger than our students and usually less mature. A few, however, were in the late twenties and one was thirty-two years of age. They were intelligent, alert, and diligent, and gave me their loyal cooperation. My courses included Old Testament Introduction, Hebrew Exegesis, Old Testament Theology, and Exegesis of the Pentateuch on the basis of the Spanish Bible. Since the men had Hebrew, it was very profitable to use that language continually to explain the Castilian text of the Pentateuch. I had two men from Colombia, one from Venezuela, while the rest were from Argentina. The Argentines, however, had various backgrounds: German, Slovak, Scandinavian, and Spanish. Counting faculty and students, eleven nationalities were represented on the campus. Castilian was the only language the students and faculty had in common, but by the way it is very convenient to know German in the Lutheran Church in Argentina. I used the same material as I do in Princeton, and what especially impressed me was that the students were open-minded, and I had perfect freedom in discussing matters of Biblical criticism and in applying it to Old Testament Theology. They took Hebrew in their stride and saw the value of the language in interpreting the Bible.

It was a unique privilege to take my meals in the rectory with a member of the faculty and the students. We had breakfast at 7:40, milk at 10, lunch at 12:30, coffee at 4, and dinner at 7 in the evening. We had morning devotions at 8 o'clock and vespers at 7:30. Occasionally the boys would ask me where the students get the better meals, at Princeton Theological Seminary or at the Facultad Luterana de Teología. I assured them that they received more food than do our students in the dining room at Princeton; there was no need of a snack bar at José C. Paz. Upon my return to Princeton in September I found to my horror that I had gained ten or twelve pounds in South America. Occasionally I would go to Buenos Aires and eat in a restaurant where I got a steak three inches thick. Apparently Perón did not entirely ruin the cattle industry. Needless to say, such meat was not served at the Facultad Luterana.

The Seminary of the Lutheran Church—Missouri Synod bears the traditional name, Concordia, and true to form had been somewhat suspicious of the Facultad Luterana. The rector one day in a jocular mood remarked: "Now what will Missouri think of us when they learn that we have a Presbyterian on our faculty?" Later on he received a definite answer to that semi-serious query. We had a theological conference, June 19-21, at the Facultad Luterana to which ministers and laymen from all denominations were invited. Dr. Eicherle, the Lutheran prelate of Ulm on the Danube, gave three lectures on Christian Education, while the Presbyterian professor offered the same number on "The Word of God," "The Covenant in Biblical Theology," and "The Place of Ancient Israel in World Order." On the first day the faculty of

Concordia were present and entered into the discussion of the Old Testament lectures. All the questions they raised were of a friendly spirit, and Concordia and Princeton apparently were in thorough accord in Old Testament Theology. The next two days the Missouri professors brought with them all their theological students, and apparently the Presbyterian had not done any harm to the Facultad Luterana in the eyes of Missouri. Several years ago our faculty delivered a series of lectures on television in Philadelphia, and I gave one on "Genesis and the Beginning of Things." Later on that was written in Spanish and amplified considerably. On June 4 I delivered that lecture at the Facultad Evangélica or Union Theological Seminary in Buenos Aires, of which Dr. Stockwell is president.

It was very interesting to address a number of young people's societies (Ligas Luteranas) and observe their interest in the Bible. Generally speaking, the young people, who were teachers or university students, wanted to know about modern trends in Biblical scholarship and interpretation, and for the most part their questions represented a maturity of thought. My preaching in German and Spanish with one exception was in Lutheran Churches in or near Buenos Aires; once I delivered a German sermon in a Russian-German Mennonite church in the capital.

Theoretically a sabbatical is granted in order to study and do research, and I hope that I shall not be accused of having merely gadded about in Buenos Aires. I had eleven hours of teaching in the Facultad, and using my conference lectures as a basis, I prepared four articles in Spanish for publication in theological journals in Buenos Aires. Apparently a number of students had been under the delusion that all scholarship emanates from Europe and that students do not learn much in North American seminaries. Beyond a doubt, between March and September a contribution was made in favor of the United States in theological studies. At any rate, it is recognized by a number of leaders of the United Lutheran Church in Argentina that their Church needs more educational influence from North America and not merely money from the Board of Foreign Missions. In many respects the Lutheran Church in Argentina is where it was in Pennsylvania a hundred years ago, but it appears now that the transition to the language of the country will be made more rapidly than was the case in my native state.

Your colleague, however, did not spend all his time in Buenos Aires. Dr. Eicherle and I had been invited by the Synod to come to the extreme North to the province of Misiones, where the cornerstone of the hospice of the Lutheran congregation at Posadas was to be laid on Sunday, June 23. Pastor Antony, president of the Synod, was supposed to preach the Spanish sermon at 9 a.m., but he was marooned at Iguazú on account of a heavy fog. Dr. Eicherle and I arrived at the church about 8:15 and Pastor Holz was all excited; since he was to be installed that morning, he had not prepared a Spanish sermon for the occasion, and a visiting minister, Pastor Heft, who has been eight years in Argentina, admitted that he had never preached in Spanish. Fortunately I still remembered a Spanish sermon I had preached in Buenos Aires, and I offered to help them out on the spur of

the moment. After the German service, which was conducted by Dr. Eicherle, the congregation had an *asado* or roast on the lawn behind the church. Huge pieces of beef had been roasted for several hours on a grill, and everybody enjoyed himself at the meal of good fellowship at tables under the trees. At the open-air service in the afternoon a number of addresses were delivered in German and Spanish, while the professor from Princeton in making comparisons with conditions in Pennsylvania used both tongues. Misiones is a wonderful section; for miles we flew over the primeval forest. On that trip I also saw the magnificent falls of Iguazú, which in splendor seem to surpass Niagara.

During my sojourn in Buenos Aires, I never felt like a stranger. The subway trains in the capital run more smoothly than those of New York, and the people have faces like those of any metropolitan city. The language was no barrier, and the church service was the same as I had heard in my boyhood. On Sunday, March 17, a number of us went to Florida to the dedication of the new Lutheran church in that suburb, about forty-five minutes from José C. Paz; the pastor is a native of Transylvania, and many of the congregation also came from that land. He is a powerful preacher, and one old lady said: "When Pastor Rottmann says: 'Meine lieben Schwestern und Brüder,' (My dear sisters and brethren) that is sufficient for me. That gives me strength and comfort for a whole week." At the close of the service I said to Dr. Erb, the secretary of the Lutheran Board of Foreign Missions: "Look at these people. Where are we? Are we in Argentina or in Lancaster, Berks, and Lehigh Counties?" He replied: "I was thinking the same thing." In that congregation I saw one of the best examples of definite results of the work of the Board of Foreign Missions in Argentina.

The first semester in the Facultad Luterana closed early in July, and I had my examinations on July 1 and 2. In response to an invitation from friends in the State of Rio Grande do Sul I left Buenos Aires on July 4th for Porto Alegre, where I was met by my good friends from Novo Hamburgo and Pastor Tappenbek, the acting rector of the Evangelical Seminary at São Leopoldo. As we drove from Porto Alegre to Novo Hamburgo, I was wondering whether I was in Eastern Pennsylvania or in Rio Grande do Sul. All of us spoke German, and the rolling hills were like those of my native county of Lancaster. A full program awaited me in Rio Grande do Sul, and I had to polish up my Portuguese after having lectured for four months in Spanish.

I had been in correspondence with Pastor Tappenbek, who had wished me to stop for a fortnight on my way back to the U.S. and lecture to the students at São Leopoldo. I felt, however, that I had to return to Princeton to have a few days' rest, to rearrange the books in my library, to sort an accumulation of mail, and to be present for orientation and also for the preliminary examinations of graduate students seeking admission to candidacy for the doctorate. As it was, I could not finish the second semester at the Facultad Luterana, and so I did not want to leave José C. Paz until the last moment I could give them.

During the vacation from Buenos Aires I spent in Rio Grande do Sul I

had my headquarters in Novo Hamburgo at a small German hostelry, Hotel São Luiz, from which I made my excursions to various parts of the state. I gave one day to the Evangelical Seminary at São Leopoldo, and I had the option of giving my lectures either in German or in Portuguese. I chose the latter, which is the official language of Brazil. Since the Seminary was on vacation, only a few students were present, but a number of young men were in residence, studying in preparation for their examinations before Synod. With these men and some pastors and deaconesses I had a group of about forty, to whom I delivered two lectures in the reading room of the library. I was introduced in German, and I responded and gave my greetings in the same vernacular, and then for the lecture I shifted to the official language of the country. No one spoke Portuguese except the lecturer; after the discourses all the questions and discussions were in German, the sacred language of theology. At the request of a number of the younger pastors my lecture on the "Word of God" will be published in *Estudos Teológicos*, one of the journals of the Synod. The offices of the Synod of Rio Grande do Sul, the deaconess home, and the other institutions of the Synod are all on the Spiegelberg, from which one has a beautiful view over the rolling countryside to the two mountains known as the Dois Irmãos (the Two Brothers). A new seminary building will be erected during the coming year. I had lunch and dinner with the deaconesses and enjoyed their good German cooking. An atmosphere of sanctity pervades the deaconess home, and as I conversed with those consecrated women, I felt that I was with a group of Christian saints. Conditions have changed even in Rio Grande do Sul, and in many Brazilian German homes the girls no longer learn the household arts. Accordingly a number of young girls live in the deaconess home to receive training in home economics as well as Christian instruction. In the evening I conducted a German service for the deaconesses and girls and so closed a very interesting and profitable day. The Spiegelberg has an idyllic setting, and I was sorry that I could not spend at least two weeks in that peaceful environment.

Novo Hamburgo is an interesting town, and I had conferences there with educators, pastors, vestrymen, and men of various vocations. The German of that area fascinated me, and so I published in *O 5 de Abril*, the weekly paper of Novo Hamburgo, a Portuguese article in which comparisons are made between the linguistic, religious, and geographical conditions in Pennsylvania and Rio Grande do Sul. One Sunday morning I preached the sermon at the Portuguese service in the Evangelical Church of Novo Hamburgo and also one evening addressed the Lions Club in the same city. Before the dinner at the club a good deal of German was spoken, but the moment the Lions and the Lionesses sat down at the table all the proceedings were in Portuguese.

The Evangelical congregation in Novo Hamburgo has a flourishing parochial school known as Oswaldo Cruz which is conducted very efficiently on modern educational principles. And yet one may meet the mediaeval on the same street. The day I visited Oswaldo Cruz the principal, who holds the M.A. degree from Teachers College, Columbia University, came out of the front door. At the same moment a heavy wagon loaded with wood and drawn by two

large oxen stopped directly in front of the school. Fortunately I got a good movie film of that scene. One evening I addressed the P.T.A. of Oswaldo Cruz on "Christian Education in the Home," and it was very interesting to meet the parents of the children whom I had seen in their classrooms.

In conferences with the pastors I saw the need of Christian education in the churches at Novo and Velho Hamburgo. The pastors did not see the need of a Sunday School, because they felt that since religion was taught in Oswaldo Cruz no Sunday School was necessary. The principal raised the question of individual cups in the Holy Communion, saying: "In school we teach the children to be sanitary in their drinking habits, and then the children see us violating these principles in church." That made no impression on the two pastors, but some of the vestrymen saw the point and were sympathetic; the principal of the parochial school is much more progressive than the pastors. The pastors in that area feel isolated, and they were glad to see me. One knew about *Theology Today*, and he wished to subscribe, but he did not know how to send the dollars. I needed cruzeiros at the time, and so I sent my personal cheque to Princeton and accepted cruzeiros from Pastor Reusch.

For two years I have been reading *O Correio do Povo* published at Porto Alegre, and consequently I developed a great interest in the capital of Rio Grande do Sul. I had been invited by the Instituto Cultural Brasileiro-Norte-americano to lecture at the seminars for teachers and professors of English, which were sponsored by that cultural institution. In that connection I had to depart from theology, and so I chose as my topics: "The Lusíades of Camões" and "The Interpreters of Foreign Languages Among the Ancients." A good many Jesuits were in the audience, and I had some very friendly discussions with them.

The tenth annual meeting of the Synod of the United Lutheran Church in Argentina met in August in Buenos Aires; in that connection a few lectures were given, and so I was invited to speak about my work on the Septuagint. After having been at the Synod for a few days I knew all the pastors of the United Lutheran Church. They were no strangers to me, and I felt that we had known each other for many years.

But the end of my tenure was drawing nigh; my examinations were held on September 2-3, and the following day the grades were recorded. Thursday, September 5, was my last full day in the Facultad Luterana. On that day the students and professors prepared an *asado* or barbecue out in the garden in my honor. At the close of the repast there were serious speeches in Castilian, and some of the boys also addressed me in the vernacular of their homes: German, Slovak, Magyar, Portuguese, and Danish. The Facultad Luterana is truly international in its background.

When I was in Heidelberg in 1950, I saw post cards with the legend: "Ich habe mein Herz in Heidelberg verloren" (I lost my heart in Heidelberg). I think, however, that I departed from that romantic city intact and unscathed, but I cannot say the same about Rio Grande do Sul and Buenos Aires. I fear that I have left a portion of my heart in South America.

THE PRESIDENT'S PAGE

Dear Friends:

Gratitude to God and You

My first thought is one of profound gratitude. I am grateful to God for having restored me to fullness of health after a rather violent attack of virus pneumonia, and for the things he taught me during the weeks I was laid aside. I am grateful, also, to all those who in one form or another expressed their concern during my illness, and for the prayers which contributed to my recovery. I became aware, as I rarely had done before, because of the enjoyment of unusual health across the years, of what Christian friendship means in time of trouble.

Europe and Africa

I fell ill about a week after my return from the conferences which met in the two African lands of Ghana and Nigeria under the auspices of the International Missionary Council. Before the Ghana Assembly, at which I presided, I had the unique privilege of five days in Hungary in close fellowship with the leaders of the Reformed Church. During the Sunday of my visit I preached in the great Calvin Church in Budapest in whose environs much fighting took place during the stormy revolutionary days in the fall of 1956. I was deeply impressed by the loyalty and fervor which mark the life of the local congregations in Hungary. I also had the opportunity of conferring with Government officials regarding the relations between Church and State during the present period. The consensus of opinion was that my visit as President of the Alliance of Presbyterian and Reformed Churches had served a useful purpose in a period of high tension and uncertainty.

"The Presbyterian Way of Life"

The doctor has insisted that I cancel all major engagements outside Princeton between now and the summer. The one great compensation for disappointing the many groups that have looked to my coming during the next few months is that the period of quiet which this medical decree has ordained will be used in writing a book on Presbyterianism. Readers of the *Bulletin* may have noticed that the publishing house, Prentice-Hall, has been sponsoring a series of books on the several denominations. Already the volumes on Episcopacy and Methodism have appeared. Sometime in the fall I hope the manuscript on "The Presbyterian Way of Life" will be completed.

The Speer Library

The new Speer Library continues to edify and delight the members of our campus community and all others who pay it a visit. At the present moment a striking stone gateway in the form of two arcs, one on either side of the Mercer Street entrance to the campus, are in process of construction. The stones belonged to "Old Lenox" and will serve to perpetuate the memory of that unique building.

Fellowship Awards

The several fellowship awards granted by different foundations to a number of students and one member of the Faculty, Dr. Donald Macleod, have caused great satisfaction. Danforth Fellowships will make it possible for two of our students to serve internships in campus communities in Florida and Minnesota. These assignments are a symbol of a growing interest on the part of Princeton Seminary students in preparing for a ministry on college and university campuses. I trust that in the coming years an increasing number of our very best graduates will feel the challenge of those great missionary frontiers.

We Are Still Needed

I take this opportunity to thank all those seminary Alumni and friends who have labored to secure the money still needed to complete the payment on the Speer Library. The sum is steadily mounting, but the summit is still a considerable distance above us. I trust that within the next year we shall reach the watershed. Contributions to the Alumni Fund, I am happy to say, have been more than last year, which was a record, but the goal is still on the horizon. Let us all unite for a supreme effort before May 31.

Summer Engagements

Some weeks ago a very unusual invitation reached me from the Executive Committee of the Presbyterian Church in Brazil. The General Assembly of that great sister church, which will be celebrating its centennial in 1959, meets every four years. I have been asked to lead the devotional period during each of the ten or twelve days of the Assembly. I have accepted this invitation and look forward to spending two weeks in Brazil next July. At the beginning of August the Executive Committee of the World Presbyterian Alliance will convene in Edinburgh, Scotland. After that will come some meetings in Denmark in connection with the International Missionary Council and the World Council of Churches. The question of integration between the two world bodies, whereby the historic missionary movement will become the soul of the ecclesiastical movement, will be a main subject of discussion.

Returning Spring

Harbingers of spring are already here, although technically it is still winter as I write. But there are tulips and crocuses in full bloom at the entrance of the Speer Library. This brings gladness, but I cannot disguise a deep feeling of sadness as spring approaches. Why? Because it will mean the last year in full-time service of my beloved senior colleague, Dr. Henry S. Gehman, who will be retiring from the William Henry Green Chair of Old Testament Language and Literature after a most distinguished twenty-eight years as a teacher in Princeton Theological Seminary. The hope is, however, that Dr. Gehman in his retirement will continue to give an advanced course each term. In this way the Seminary will not lose the services of one of the greatest Old Testament scholars of our time.

Encounter

I trust that many of us will meet at the General Assembly in Pittsburgh and here on this campus at Commencement time. Please note that because of the Uniting Assembly, Commencement has had to be postponed for three days. Graduation will now take place in the University Chapel on June 6 at the usual time, 10:30 a.m. The speaker will be Dr. W. A. Visser 't Hooft, the General Secretary of the World Council of Churches, and one of the greatest of living churchmen.

Your sincere friend,

John A. Mackay

March 19, 1958

PRINCETONIANA*

Dr. Mackay Abroad

President Mackay spent the Christmas Holiday season and three weeks of January abroad meeting with European Church leaders and attending two Ecumenical gatherings in Africa.

On Friday, December 13, 1957, he flew to Geneva where he conferred with officials of the Presbyterian World Alliance, and the World Council of Churches. On Sunday, December 15, he addressed a group of graduate students at the Ecumenical Institute in Bossey. He enplaned for Vienna on December 17 and thence traveled by rail to Budapest. His five day visit in Hungary was spent conferring with leaders of the Reformed Church and government officials on problems in church-state relations.

On December 23 Dr. Mackay left Hungary to fly to Accra, capital of the one year old nation of Ghana. There he delivered the keynote address and presided over the Ghana Assembly of the International Missionary Council, held in Legon Hall of University College. Represented were thirty-six national councils of churches and fifty-three nations. One of the major actions of the Assembly was a decision to adopt, in principle, integration between the International Missionary Council and the World Council of Churches. The Assembly also acted to accept funds made possible by John D. Rockefeller, Jr. and eight boards of foreign missions of churches in the United States for the purpose of establishing or expanding theological seminaries in the lands of the younger churches.

At the close of the Assembly Dr. Mackay resigned the Chairmanship of the I.M.C., having served in this capacity for almost ten years. He was accordingly appointed Honorary Chairman after Dr. Lesslie Newbigen of the Church of South India was elected his successor.

Of particular interest to Princetonians is the fact that eight of the Assembly delegates were alumni of Princeton Seminary. Among them was Dr. Alfonso Rodriquez, the President of Matanzas Theological Seminary in Cuba, who was elected one of the Vice-Chairmen of the Council. While in Ghana Dr. Mackay met with Prime Minister Kwame Nkrumah, a graduate of Lincoln Theological Seminary.

The next stop on the President's itinerary was Ibadan, Nigeria, where from January 9 to 16 he was present for the first All-Africa Church Conference which was attended by representatives of 27 nations. He returned to the campus on January 19.

Faculty

During the third term of this academic year, four professors will be on sabbatical leave. Dr. Otto A. Piper, Manson Professor of New Testament Literature and Exegesis, will be engaging in research and giving lectures throughout Europe and completing his Sprunt Lectures. Dr. Howard T. Kuist,

* Materials for these columns were prepared by: James W. Clarke, Kenneth Gapp, E. G. Homrighausen, Hugh T. Kerr, Joseph MacCarroll, William R. Nelson, Donovan Norquist, and Robert E. Sanders.

Haley Professor of Biblical Theology for the Teaching of English Bible, will be visiting the Near and Middle East. He has been appointed a lecturer at the School of Oriental Studies in Jerusalem. Dr. Lefferts Loetscher, Professor of American Church History and Director of Graduate Studies, will be remaining in Princeton to complete work on a new source book on American Christianity. Dr. Georges Barrois, Associate Professor of Biblical Literature and Theology, will be in Europe working largely in Geneva on a translation of Calvin's sermons.

Dr. Macleod Awarded Fellowship

Dr. Donald Macleod, Associate Professor of Homiletics and Editor of *The Seminary Bulletin*, was awarded a Fellowship by the American Association of Theological Schools for the year 1958-59. Only twenty-two awards were made by the Association this year. These Fellowships are granted from proceeds of the Selantic Fund which is administered by the Association to encourage young scholars and professors to engage in graduate work in theological fields. Dr. Macleod plans to engage in research at the University of London during the first and second terms of the next academic year. He is the editor of a widely-used volume on preaching, entitled *This Is My Method*, published by the Fleming Revell Company of New York.

Course by Dr. Gogarten

Dr. Frederich Gogarten, prominent European theologian of the University of Göttingen, Germany, and a visiting lecturer at Drew University during this academic year, is giving a course at the Seminary during the third term. The title of the course is *What Is Christianity?*

Columbia Seminary President in Residence

Dr. J. McDowell Richards, President of Columbia Theological Seminary, Decatur, Georgia, is in residence at the Seminary during the second and third terms. Dr. Richards is on sabbatical leave and is engaging in theological studies.

Trustee-Faculty-Committees Dinner

On February 23, 1958, the Board of Trustees met with the Graduate Study and Curriculum Committees of the Faculty for dinner and an evening of discussion. Drs. Hugh T. Kerr and E. G. Homrighausen spoke for the Faculty on problems and prospects in graduate study, and Seminary growth and expansion respectively. Drs. Arthur Adams and Sherman Skinner spoke for the Board of Trustees on curricular matters and the long-range planning program of the Presbyterian Church. The result of this profitable evening of discussion was the proposal that a joint steering committee be appointed to arrange the docket for a similar meeting in the future.

Speer Library

The new Robert E. Speer Library is generally acknowledged to be very well-designed for library purposes. All visitors to the building comment upon the excellent lighting and efficient arrangement of space. All of the facilities of the library are now in use: the reading room, carrells, study rooms, and lounges. Numerous advanced classes are meeting in the seminar rooms, and

the classroom wing of the building, containing four rooms with a separate entrance, is proving its worth to undergraduate classes.

The use of the building by students and visitors is increasing steadily. During most of second term, a count of visitors leaving the building showed that on the average a little less than 2000 people made use of the building during each week. The circulation of books among the students has increased by twenty-seven per cent over the figures for the corresponding period last year. In recent years, approximately twenty per cent of the total number of books lent to borrowers were to alumni, townspeople, and to others not enrolled in the Seminary, and this high proportion of loans to alumni and friends is being continued in the new building. There is therefore a clear indication that, in addition to serving the seminary community, the Library performs a great service for alumni and for visiting scholars.

The charming display cases in the main lobby and on the second floor gallery have provided room for interesting displays on various subjects. In one show case, a photograph of Dr. Robert E. Speer is displayed together with copies of the large number of books published by Dr. Speer during his lifetime. Another display case shows some of the memorabilia about the early days of the Seminary, including the original letter from Richard Stockton in which he offered the land upon which the first buildings of the Seminary were built. Other display cases are devoted to the exhibition of valuable books from the Sprague Collection of Early American imprints, the Benson Collection of Hymnology, the Puritan Collection, and to the presentation of other rare books, old and modern Bibles, and manuscripts.

Alumni are reminded that the Library is very eager to receive a copy of every work published by them for preservation in the Alumni Alcove of the Library. This collection, begun in 1872, was designed to preserve in the Library a witness to the literary activity of all who have studied at Princeton Seminary.

Students Win Danforth Internships

Thomas L. Williams and Charles W. Harwell, middlers in Princeton Theological Seminary, have been awarded Danforth Internships for the 1958-59 academic year. Students from Princeton Seminary are chosen from a long list of seminary contestants. This year only twelve awards were made. Among the many qualifications required, are "intellectual capacity and vigor in the handling of ideas." Messrs. Harwell and Williams will be located on selected college or university campuses and will thereby be given an opportunity to work under the guidance of an experienced college chaplain or adviser. One-fourth of their time will be spent in various activities of a campus chaplain. Considerable time will be given to observation and study of campus life.

Mr. Harwell is a graduate of Trinity University. He will be stationed at Hamline University in St. Paul, Minnesota; Mr. Williams is a graduate of the University of California in Los Angeles and will be stationed at the University of Florida, in Gainesville. After one year of internship, both men will return to the Seminary to complete their studies for the B.D. degree.

Frontier Day

The annual Frontier Day was observed on the campus, January 7. This day provides a special opportunity to present to the students the challenge of the frontiers of Christian Service in National and Foreign Missions. The Board of National Missions was represented by the following: Dr. J. Earl Jackman, secretary for Alaska and Sunday School Missions; Dr. Laurence Lange, personnel secretary; and the Reverend Carl Wolf, associate executive, Synod of New Jersey. Interviewing for the Board of Ecumenical Mission were: Dr. Theodore F. Romig, personnel secretary; Miss Gertrude Nyce, missionary associate in personnel; and the Reverend Roy Strange, missionary in Spanish Guinea.

At 5:00 p.m. in the Campus Center the film "Younger Brother" was shown. In the evening service in the Chapel the Reverend Carl Wolf spoke on the ministry in the coal fields in West Virginia and the Reverend Roy Strange presented the challenge of frontier service in West Africa.

Senior Retreat

The annual Senior Class Retreat was held on campus on the afternoon and evening of January 24. The afternoon address was given by Dr. Carl Michalson, professor of Systematic Theology, Drew University, on the theme, "The Presence of God in Your Preaching." Four discussion groups met afterwards under the leadership of Drs. Clarke, Erdman, Macleod, and Michalson. The evening meeting was a Service of Worship with Dr. D. H. C. Read, Madison Avenue Presbyterian Church, New York, as preacher.

Field Work

A recent survey has shown that 81 per cent of the undergraduate students are engaged in some form of field work, with a high mark of 95 per cent in the Middle Class. This in-service training includes work as student pastors, youth workers, and directors of Christian education, as well as service with the gospel teams, the Seminary Choir, and the student ministry in colleges, hospitals, and penal institutions. The survey showed also that students spend an average of 10.7 hours per week in field work, for which they receive $16.73 plus expenses.

The Christian Education staff and Mr. Edward Golden of the Practical Department have given valuable assistance in the supervision of field work and the conduct of the Field Work Practicums. This close inter-departmental cooperation is a unique development in this seminary and has done much to promote better supervision and integration of field work.

Twelve students are serving as interns during this year, including several in foreign fields. This is the largest number of interns in any one year and indicates a trend in Seminary field work. Because close supervision, a longer period of service, and a greater variety of duties probably make internships the best kind of field work experience, they are recommended by the Department. The large number of opportunities already on file indicate that more and more students will be taking internships in future years.

Koinonia

Composed of faculty members and of students working toward the degree of

Doctor of Theology, Koinonia is a group which meets to share knowledge across departmental lines. At its meetings, to which graduate and undergraduate guests may be invited, papers are read and discussed, key books are reviewed, and research results of general interest are presented. Meeting usually on the first Wednesday of each month, it provides fellowship and a place for graduate students to meet for intellectual stimulation on a broader basis than that which may be afforded by their individual departments.

The activities of this school year began on Sept. 26, 1957 with a Graduate Students Orientation Program. The new graduate students, including Th.M. candidates, were introduced to the nature of their work by Dr. Loetscher, Director of Graduate Studies, and President Mackay commented upon their relationship to the Seminary community. Koinonia convened for a dinner meeting in the Campus Center on October 8. David Hopper of the Theology Department read a paper on "A Place for Tradition?" A review of Ray Petry's new book, *Christian Eschatology and Social Action*, was given at the November meeting by John B. Mathews, representing the New Testament Department. The Church History Department was in charge of the December meeting. A panel consisting of Ian Gillman, John Smylie, Aldar Komjathy, and Dr. Glanville Downey discussed various aspects of Stephen Runciman's book, *The Eastern Schism*.

At the beginning of the second term Bokko Tsuchiyama of the Practical Department presented a paper on "The Individual and Christian Community: the Theological Interpretation of Nurture as a Basic Function of the Church." Another dinner meeting was held in February, and the program was presented jointly by the Old Testament and Theology Departments. Howard Cox and Terrence Tice discussed "The Pro's and Con's of Paul Tillich's *Biblical Religion and the Search for Ultimate Reality*." The March meeting was led by Ching An Yang of the Theology Department who spoke on "The Problem Norm in Contemporary Jurisprudence and the Ethics of Karl Barth." The final dinner meeting was held on May 8, at which time Graydon Snyder of the New Testament Department presented the results of his research on "The Problem of Theological Continuity in the Early Church."

Public Relations

More than 1,200 Alumni have contributed $13,784 to the Roll Call. Contributions may be made to the 1957-58 Roll Call until Commencement in June.

Cash contributions from Alumni efforts to the Robert E. Speer Library Campaign have exceeded $103,000.00.

Summer Institute of Theology

The Institute of Theology will meet for its 19th year, July 7 to 17, and its committee is happy in the Faculty it has been able to secure, drawn from several quarters of the globe and many religious communions. While rejoicing in the fame and talent of our guest lecturers and preachers, appreciation is given especially to our own Faculty members who have made the Institute a practical possibility by their voluntary service. This year Dr. George S. Hendry, "Modern Trends in Theology"; Dr. Edward A. Dowey, Jr., "Luther and Calvin as Interpreters of Galatians"; Dr. Donald Macleod,

"Marks of Effective Preaching"; the Reverend W. J. Beeners, "Delivery of Sermons"; the Reverend Edward S. Golden, "Practical Counseling: Its Satisfactions and Dilemmas," will represent the Seminary.

Dr. Ralph W. Sockman, Christ Church, New York, will deliver the opening sermon of the Institute, and Dr. Robert J. McCracken, Riverside Church, will preach on the three evenings of the second week. The Bible Hour will be conducted the first week by Dr. Allen Wehrli, Eden Theological Seminary, Missouri, and in the second week by the Reverend D. S. Russell, Principal of Rawdon College, Leeds, England. Convocation lectures will be given by two men of world-wide reputation: Dr. Martin Niemoeller of Germany, noted for his sacrificial struggle against Hitler's dictatorship, and Dr. Nels Ferré, Andover Newton Seminary, whose writings and lectures are a stimulus to the entire ministry of the Church. Dr. Ferré's lectures will be: "Liberalism," "Neo-Orthodoxy," "Neo-Naturalism," "A New Start on Old Ground," under the general theme, "Contemporary Theology and Beyond."

In the class rooms, Dr. Norman Goodall, Secretary of the World Council of Churches, will lecture on "New Dimensions in the Mission of the Church"; Dr. Donald G. Miller, Union Theological Seminary, Richmond, on "Biblical Preaching"; Dr. James Mutchmor, Secretary of the Department of Social Service and Evangelism, United Church of Canada, on "The Varied Witness of the Church in this Time"; the Reverend Percy Payne of Wales, on "Spiritual Healing."

The Committee of the Institute is: James W. Clarke, Chairman, John A. Mackay, Charles T. Fritsch, George S. Hendry, Elmer G. Homrighausen, Joseph MacCarroll, Donald Macleod, Donovan O. Norquist, Robert E. Sanders, and J. Christy Wilson.

Theology Today

It has often been said that a good index of what a minister is preaching about can be found in the books he is reading. The same can be said for the periodical journals to which he subscribes. *Theology Today* has never offered pre-digested sermon material or a mere miscellany of opinions, and yet it counts among its 5,000 subscribers more preachers and pastors than any other single group of readers. Occasionally the editors are told that *Theology Today* is too theological, but the more usual comment is that it is precisely theological reflection on the great themes of the Christian faith that the working minister wants most.

The April issue of *Theology Today* deals with the theme expressed in the second editorial, "Living on the Growing Edge." The guest editorial, "The Mind's Gravitation Back to the Familiar," was written by Emile Cailliet, Professor of Christian Philosophy at the Seminary. The first major article is Dr. Mackay's important and historic address delivered at the opening of the Ghana, Africa, meeting of the International Missionary Council last December. John Bishop, a Methodist minister from England, writes the devotional article on "The Grace of Continuance." This April number includes a symposium of four items on the theology of Paul Tillich, one of the most stimulating and controversial voices of our generation. Glanville Downey, who has been a Guest Lecturer at the Semi-

nary this past academic year and who is associated with Harvard University's Dumbarton Oaks Library, writes on the Byzantine Church in a scholarly and instructive way. The final article is by a devout Jew and a distinguished professor of law, Edmond Cahn, who deplores the way religious leaders have defaulted to the legal profession on matters of moral and social importance.

The subscription rate for *Theology Today* is $3.00 a year or $5.00 for two years. A sample copy will be sent on request. Address all communications to: *Theology Today*, P.O. Box 29, Princeton, N.J.

THE CHURCH OF LOST SOULS

Every truly Christian church could be described as some churches are officially named All Souls' Church. Undoubtedly in your church, intelligent persons assume that theirs is a church for all souls, whatever the color of their skin, facial profile, economic or cultural status. "Behold, all souls are mine" (Ezekiel 18:4).

But what should disturb loyal Christians is the possibility that they may be members of the largest Protestant church in America, the Church of Lost Souls. One may be a parishioner of Lost Souls and not even know it: Or one's husband or wife, or best friend, or neighbor. There is only one qualification for membership in this distressingly large congregation: failure to join the church which is nominally his church where he now lives. Or, if he did stand up once to be counted as a member, he stays away except on the "high days" (Christmas, Easter), or when he feels like it.

Is the Church of Lost Souls actually the largest in our nation? Dr. Elton Trueblood is sure of it: "The United States of America is often mentioned as a Christian nation," he writes, "but on any normal day of worship there are at least one hundred million citizens of this nation who are totally unconcerned."

Moreover, our people made certain promises when they united with the church. One contemporary Christian leader puts it this way:

"When we took our daily jobs we agreed to be on hand so many days and so many hours. When we united with the church, we covenanted before God and the congregation to be regular in public worship. One of the saddest statistics in Protestantism is that only twenty-six percent of the membership of a church is present on a Sunday morning. Imagine how the world's work would be done if only twenty-six percent of the employees appeared at office or shop—or if you appeared only twenty-six percent of the time agreed upon."

Pastor of Lost Souls is the Reverend Dr. Time. If you could look at his membership lists you would find entered opposite each name, "Destination unknown."

Of course, there are valid reasons for absenteeism: chronic illness, employment on Sundays, advanced age. But people need to face one fact squarely: "Death often announces its victory first in the extremities." "Sleeping in" on Sunday morning, habitually hanging a "vacancy" sign on one's favorite pew, may be the first intimation that rigor mortis of the soul is about to set in. Absence from church may be the outward and visible sign of an inner atrophy of concern about the mighty intangibles for which a church stands. Let's not belittle church attendance as a marginal matter.

What has this to do with your church? Attendance from September to June may show a higher average than the national average for Protestants. But we cannot be complacent when less than fifty percent of our membership participates in divine worship week by week.

Are you a member of the Church of Lost Souls? I beg of you to transfer to the church to which you gave your allegiance. Will you not only return to your church but will you bring at least one person into the fellowship of Christ and His church in the next sixty days? Will you give the names of "prospects" to your pastor? Will you appoint yourself a member of the Calvin "recruiting officers"? Will you join your pastor in the Chinese Christian's prayer: "Lord, revive Thy Church, beginning with me!"

—David MacLennan
in *Church Management*

ALUMNI NEWS

Orion C. Hopper

General Assembly Dinner

The General Assembly Alumni Dinner will be held Saturday evening, May 31, at six o'clock in the Third Presbyterian Church, Fifth Avenue at South Negley, Pittsburgh. An added feature of this year's meeting will be the presence of Dr. David Hugh Jones and the members of the Seminary Choir. Announcements will be posted so that reservations may be made for all alumni and their wives who will be attending this historic meeting of the Assembly.

Autumn Conference of Princeton Seminary Alumni, September 24-25

The Reverend David H. C. Read, minister of the Madison Avenue Presbyterian Church, New York City, will be the Conference Leader this Fall. Registration will be from 2:00-3:00 p.m., on Wednesday, September 24. Dr. Read will deliver three addresses. Four discussion groups under the direction of faculty leaders are scheduled for Wednesday from 9:00 to 10:00 p.m. The Conference will close with a Communion Service Thursday morning at 11:45, with luncheon at 12:30 p.m. A large gathering is anticipated of all alumni within reasonable traveling distance of Princeton.

Class Reunions for Commencement 1958

All classes with numerals ending in 3's or 8's are scheduled for reunions this Commencement. The Alumni Office is anxious to be of assistance to any class looking forward to its reunion, by furnishing class lists and suggesting methods by which this splendid tradition can be retained.

Greater New York Alumni Association

The annual meeting of the Greater New York Alumni Association was held on December 9, in the Brick Presbyterian Church, New York City. The Reverend Paul A. Wolfe, minister of the host Church, conducted a short service of worship in the Chapel previous to the luncheon meeting. President Hugh M. Miller presided. President Mackay was present and brought the alumni up to date on campus events, including the dedication of the new Library, new faculty members, and the problems of Seminary expansion. Dr. Hopper reported on Alumni Relations and Placement. The Chairman of the Nominating Committee, William T. P. Rambo, presented his report and the following new officers were elected: President, Frederick E. Christian, minister of the First Presbyterian Church, Westfield, N.J.; Vice President, Willis A. Baxter, minister of Christ's Presbyterian Church, Hempstead, N.Y.; Secretary, Stanley E. Niebruegge, assistant minister, Brick Presbyterian Church, New York City; Treasurer, Olin M. Jones. Those elected to the Executive Committee were Hugh M. Miller, J. Richard Hart, and Kenneth V. Brown.

Greater Wilmington Alumni Association

On December 13 alumni from the general area of Wilmington, Delaware, met in the Fellowship Hall of the First Presbyterian Church of Dover, Delaware, of which Robert L. McKim is the minister. President Robert M. Russell presided. Seminary representatives were Dean Homrighausen and the Alumni Secretary. Dr. Homrighausen addressed the group on "What's New at the Seminary." Dr. Hopper brought the alumni up-to-date on Alumni Relations and Placement. An informal discussion followed, during which many questions were answered and items of interest discussed. The following alumni were elected to office: President, Elbert Lansing Bennett, minister, Wicomico Presbyterian Church, Salisbury, Md.; Secretary-Treasurer, Robert Leon McKim, minister of the First Presbyterian Church, Dover, Del.

Philadelphia Alumni Association

The Philadelphia Alumni Association held its annual meeting at the Overbrook Presbyterian Church on Friday evening, February 7. President Lindley Ewing Cook presided, and Dr. J. Milton Bell, Vice President in charge of the program, introduced the speakers. Dr. Henry S. Gehman addressed the group on "Past, Present and Glorious Future of Princeton Seminary." Mr. MacCarroll was introduced as the new Assistant to the President in Public Relations, and the Alumni Secretary reported on Alumni Relations and Placement. The report of the nominating committee was made by Kenneth C. Stewart. The following new officers were elected: President, J. Milton Bell, minister of the Christ-West Hope Presbyterian Church, Overbrook Hills, Pa.; Vice President, Stanley K. Gambell, minister of the Woodland Presbyterian Church, Philadelphia; Secretary, Vincent T. Ross, minister of the Presbyterian Church, Darby, Pa.; Treasurer, Paul A. White, minister of the Northminster Presbyterian Church, Drexel Hill, Pa. After the meeting the alumni and their wives enjoyed a delightful period of informal fellowship, during which refreshments were served.

New Alumni Association—Seattle, Washington

On February 10, an enthusiastic group of Princeton Seminary alumni gathered for luncheon in the University Church in Seattle. The following officers were elected: President, Mynerd Meekhof, associate minister of the University Presbyterian Church, Seattle; Vice President, Ralph G. Turnbull, minister of the First Presbyterian Church, Seattle; Secretary, Waldo E. Hancock, minister of the Bethel Presbyterian Church, Seattle.

ALUMNI NOTES

[1913]

William J. Bell is serving on the faculty of the San Francisco Theological Seminary as guest instructor in the Department of Christian Education.

[1915]

Drury L. Jones has been called to the pastorate of the Sherwood and Big Rockfish Churches, Fayetteville, N.C.

[1917]

Milton Myers Allison has been appointed minister of visitation, Second Presbyterian Church, Washington, Pa.

Edward G. Seel, retired president of Polytechnic Institute of San Germain, Puerto Rico, is now associate minister of Westminster Church, Youngstown, Ohio.

[1919]

Curtis M. Glick has been called to the pastorate of First Church, Peotone, Ill.

[1922]

George J. DeWitt is now assistant pastor, First Church, Coral Gables, Fla.

Charles Gerlinger has been called to the Congregational Churches of Bridgewater and Roxbury, Conn.

[1927]

Ernest James Mollenauer has been appointed assistant to the president of the Presbyterian Ministers' Fund, Philadelphia, Pa.

[1928]

Edward G. Yeomans is Field Representative for the College of the Ozarks, Clarksville, Ark.

[1929]

George Henry Green has been appointed senior minister of First Church, San Pedro, Calif.

[1930]

Harold J. Braden has been called to the pastorate of the First Church, Kingston, Ohio.

Bransford Eubank has been appointed to the faculty of Howard Payne College, Brownwood, Texas.

[1931]

Roy Grams has been installed as minister of the Downey Moravian Church, Downey, Calif. He is also heading the Moravian Pacific Coast Development (Church extension) Committee.

[1933]

William O. Mayer is now minister of the Presbyterian Church, Jackson Center, Pa.

[1934]

Everett B. Cowan has been called to the pastorate of the First Church of Lompoc, Calif.

[1935]

Alfred M. Dorsett is minister of the Good Shepherd Presbyterian Church (new Church development) Houston, Texas.

[1936]

Harold C. DeWindt, was awarded the degree of Doctor of Laws by Parsons College, Fairfield, Iowa.

[1937]

Joseph Nelson Jackaway has been installed as minister of First Church, Booneville, Ky., and Ows-Lee Larger Parish.

William F. Schuler has been called to the pastorate of the First Church, Covington, Ky.

[1938]

Lubbertus Oostendorp has been installed as pastor of the Hillcrest Christian Reformed Church, Hudsonville, Mich.

[1939]

William F. MacCalmont has been appointed President of the Westminster Choir College, Princeton, N.J.

Lee Nicholson Page has been called to the pastorate of the Atlantic Avenue United Presbyterian Church, McKeesport, Pa.

[1940]

Robert A. Allen has been called as minister of the Covenant-Central Church, Williamsport, Pa.

Richard H. Hutchison has been installed as minister of the First Church, Lake Forest, Ill.

[1941]

William G. Borst has been called to the pastorate of First Church, Syracuse, Kan.

William M. Hunter has been appointed organist and director of choir and youth activities for the Fifth Church, Springfield, Ill.

Reginald W. McInroy is now minister of First Church, Vienna, Ohio.

[1942]

Fred S. Price, Jr., is minister of Athens Church, Athens, Pa.

S. Arthur Talman has been called to the pastorate of the First Church, Belle Vernon, Pa.

[1943]

James Stuart Dickson has been installed as minister of the Westminster Church, St. Petersburg, Fla.

Joseph E. McCabe has been appointed President of Coe College, Cedar Rapids, Iowa.

[1944]

Leonard T. Boyd is organizing minister of Christ Presbyterian Church, Glendale, Ariz.

Robert Laughlin McCachran has been called to the pastorate of the First Church, Van Wert, Ohio.

James H. Underwood is minister of First Church, Oakfield, N.Y.

[1945]

Wendling Henderson Hastings has been called to the pastorate of the Grosse Ile Church, Grosse Ile, Mich.

Hugh Kenyon Leishman is minister of First Church, Ebensburg, Pa.

[1946]

Donald A. Acton has been installed as associate minister, First Church, Ithaca, N.Y.

John H. Coffee is now minister of Asbury Methodist Church, Camden, N.J.

[1947]

John D. McDowell has been appointed Associate Field Director, Board of Christian Education, Synod of Ohio.

William Landon Miller, Jr., has been installed as minister of the Ruhama Baptist Church, Birmingham, Ala.

[1948]

James John Anilosky has been called to the pastorate of the First Church, Holyoke, Mass.

Ulysses Buckley Blakeley has been installed as co-pastor of First Church, Chicago, Ill.

[1949]

Donald DeWitt Swift has been called as minister of the Emmanuel Church, Erie, Pa.

[1950]

Walter R. Graig has been installed as associate minister of Orchard Park Church, Orchard Park, N.Y.

Irvin K. McArthur is a Sunday School Missionary, Cortez, Colo. Mrs. McArthur is the former Margaret Olson, Class of '50.

John C. Purdy has been installed as associate minister, First Church, Beloit, Wis.

Robert S. Richardson has been called to the pastorate of the Heights Church, Houston, Texas.

[1951]

David Richard Aaronson has been called to Calvary Church, Newburgh, N.Y.

Robert L. Briggs has been called to the pastorate of the Arlington Church, Baltimore, Md.

Neal N. Herndon, Jr., is serving as stated supply for Christ Presbyterian Church, Springfield, Mass.

Maurice Scott McClure is now serving as the associate minister in charge of Evangelism, Second Church, Knoxville, Tenn.

[1952]

Charles Bennett has been installed as assistant minister of First Church, Bismarck, N.D.

James Renwick Jackson, Jr., has received the degree of Doctor of Philosophy from Edinburgh University.

Howard Edward Pusey has been called to the pastorate of the West Grove Church, West Grove, Pa.

John Eugene Turpin is minister of First Church, Livermore, Calif.

[1953]

George C. Bonnell has been called to the pastorate of the Union Church of Bay Ridge, Brooklyn, N.Y.

John Nelson Bratt is minister of First Church, Seattle, Wash.

Wallace Edmund Carver is minister of Trinity Church, Haddonfield, N.J.

David Buford Davies has been called to the pastorate of the Community Church (Presbyterian) Duncan, Okla.

Francis Dickson has been installed as minister of the Outer Drive United Presbyterian Church, Detroit, Mich.

James A. Langley is minister of the Pennsylvania Avenue Baptist Church, Washington, D.C.

[1954]

Richard Byron Cole has been installed as assistant minister of Northminster Church, Seattle, Wash.

Ralph H. Didier has been called to the pastorate of the Oswego Church, Oswego, Ill.

Walter Arthur Fitton is organizing pastor of a new church at Davison, Mich.

John Houston Hodges has been called to the pastorate of the Grace Church, Temple, Texas.

Albert Charles Kraemer is now the assistant minister of Central Church, Buffalo, N.Y.

Willard C. Moser has been called to the pastorate of the Bruens Church, Metairie, La.

Matthew Henry Thies has been appointed City and Industrial Executive, Synod of Michigan.

[1955]

William J. Doorly has been called to the pastorate of the Palethorp Memorial Church, Philadelphia, Pa.

Orvis M. Hanson has been appointed assistant professor of Christianity at Sioux Falls College, Sioux Falls, S.D.

Frank E. Havens has been installed as assistant minister, First Church, San Luis Obispo, Calif.

Louis Dean Hay has been called to the pastorate of the College View Church, Lincoln, Neb.

Virginia Morris has been appointed area director of Christian Education for Mecklenburg Presbytery, Charlotte, N.C.

Wayne M. Moulder has been installed as associate minister of the Pine St. Church, Texarkana, Texas.

Paul H. Rutgers is minister of First Church, Pitman, N.J.

Richard A. Symes is now working with an industrial student group near Dortmund, Western Germany, following which he plans graduate study at a German university.

Richard H. Thomas has been called to the pastorate of the Presbyterian Church, Pawhuska, Okla.

John H. Visser has been called as minister of First Church, Orrville, Ohio.

[1956]

Frank E. Ball has been called to the pastorate of the First Church, Pleasantville, N.J.

Gordon Duff Baugh is minister of Cottage Lake Church, Woodinville, Wash.

Robert David Goodwin has been called to the pastorate of the Congregational Church of Hooksett, N.H.

Gerald S. Mills is now the assistant minister of the Presbyterian Church at Basking Ridge, N.J.

Charles E. Reid has been called to the pastorate of the First Church, Rushmore, Minn.

Vernon Earl Shankle has been installed as minister of the First Church, Naples, N.Y.

Stanley D. Walters is pastor of Haddam Neck Covenant Church, New Haven, Conn., while continuing work toward a Ph.D. in Near Eastern Languages and Literature at Yale University.

[1957]

Charles A. Kellogg and Catherine Sainton ('59) were married in October, 1957. They are serving the church at Brookhaven, Long Island, N.Y.

Quintus Gerald Roseberry has been called as pastor of the Community Presbyterian Church, Chama, N.M.

ALUMNI NECROLOGY

JANUARY 1-DECEMBER 31, 1957

Name	*Class*	*Date of Death*
Samuel E. Arendt	1930	December 24, 1957
George Alexander Armstrong	1901	February 5, 1957
George Anthony Avery, Jr.	1917	December 22, 1957
Frank E. Beatty	1907	September 27, 1957
Louis Berkhof	1903	December, 1957
Cornelius Hugo Bode	1928	November 29, 1957
Robert Boyd	1906	October 15, 1957
James A. Cargin	1896	August 20, 1957
John William Claudy	1912	April 29, 1957
Jordan T. L. Coates	1901	August 18, 1957
Charles E. Combrink	1899	November 13, 1957
Samuel J. M. Compton	1907	October 11, 1957
William A. Cook	1906	June 27, 1957
Alexander P. Cooper	1892	January, 1957
George M. Cummings	1890	December 12, 1957
John J. DePree	1903	August 25, 1957
Roy Harry Dick	1932	January 25, 1957
Robert S. Dickey	1916	May 21, 1957
William H. Dodd	1897	January 2, 1957
Paul Erdman	1900	November 23, 1957
Gordon D. Erskine	1911	October 24, 1957
Floris Ferwerda	1913	April 16, 1957
P. B. Fitzwater	1912	December 29, 1957
Alfred J. Fowlie	1904	August, 1957
Adam G. Frank	1906	July 21, 1957
Earl LeRoy Fritz	1938	March 26, 1957
Marcus S. Fulton	1907	August, 1957
J. R. Gaar	1916	September 30, 1957
Griffith H. McAllister	1926	November, 1957
Uriah Abraham Guss	1919	September 13, 1957
George Bradley Hammond	1924	August 14, 1957
Shokichi Hata	1902	November 6, 1957
John D. Hayes	1917	March, 1957
Newman Warren Hess	1916	October 29, 1957
Stuart McK. Hunter	1908	August 8, 1957
Thomas J. Hutchison	1909	August, 1957
John Cockins Inglis	1930	June 14, 1957
Samuel L. Irvine	1898	December 8, 1957
John Warren Kaufmann	1913	November 12, 1957
Filmore Thurman Kohler	1927	September 9, 1957
Walter Frederick Kuentzel	1946	August 4, 1957
Eugene Winfred Lee	1927	July 16, 1957
Ebenezer Brady McGill	1925	March, 1957
Clarence Edward Macartney	1905	February 19, 1957
Siegfried G. Manus	1907	April 16, 1957
Harry Winter Miller	1907	April 22, 1957

Mark LeRoy Phillips	1902	January 25, 1957
Richard Carll Phillips	1922	May 6, 1957
Thomas Bancroft Reifsnyder	1919	June 24, 1957
George Julius Riester	1923	December 6, 1957
Albion Lorenz A. Robertson	1914	May 5, 1957
Phillip Mason Smith	1928	October, 1957
Linn P. Sullenberger	1911	June 5, 1957
James Ramsey Swain	1901	April 24, 1957
Alexander Thompson	1909	November 4, 1957
Joseph A. Thompson	1886	July 11, 1957
Emil S. Toensmeier	1894	November 17, 1957
William Potter Van Tries	1907	July 8, 1957
Ralph Norman Varhaug	1928	August 6, 1957
Arnold C. Vincent	1946	March, 1957
Victor Duvall Weathers	1955	June 17, 1957
Valentine A. Weir	1904	May, 1957
Russell Earl Young	1941	February, 1957

John Robert Barber

1932-1958

The Reverend John R. Barber, a member of the Graduating Class of 1957, and minister of the Presbyterian Church, Columbus, Kansas, was killed in a motor accident on January 26, 1958.

A Memorial Service was held in Miller Chapel on February 21, at 1:00 p.m., and was conducted by Mr. Paul Gertmenian, president of the Senior Class (1957), and Mr. Richard S. Armstrong, president of the Student Association. Dean Homrighausen paid a tribute to the memory and quality of the deceased and led in the prayers of commemoration and thanksgiving.

BOOK REVIEWS

Evidence of Tradition, by Daniel J. Theron. Bowes & Bowes, London, 1957. Pp. xiv + 135. 25s.

Students of the New Testament and early Christian history will be grateful to Dr. Theron for providing so useful a tool as this volume. It contains source material essential for thorough study. Where the ancient source is in Greek or Latin, the original language is printed on the left hand page; and for every source cited, the right hand page gives a careful and fairly literal English translation. By using headings with dates, adding footnotes of explanation, and including carefully selected bibliographical references the author promotes fruitful study of the source material. Brief appendices give useful lists of ancient rulers and authors.

The material is presented under three main headings. The first deals with History; the selections come from Jewish, Gentile, and Christian sources in turn, and deal with situations of the first two centuries. The second deals with the History (origin and authorship) of the New Testament Books, and presents the traditions found in church fathers and ancient manuscripts. The third deals with the New Testament Canon; of special importance here are the ancient lists of the books of the New Testament. The list of source materials in the entire book runs to 106 items. In a few cases there might be argument whether the best ones have been included or whether something noteworthy has been left out, but the general judgment must be that Dr. Theron has chosen wisely.

In two places I suspect that a typographical slip has occurred. On page 15, five lines from the bottom, I think "judge" should be "judged." On page 123, Jude should be included among the writings contained in Codex Sinaiticus. As a matter of translation, I wonder whether, in the middle of page 29, "were saying" would not be preferable to "used to say"; I think Papias asked what Aristion and the presbyter John "were saying."

These are quite minor points. They express my interest in the book and my conviction that it deserves careful study by students of the New Testament and the ancient Church. I am grateful for the book; I know that I will use it for many years to come; it should have wide use and a favorable reception among scholars.

Floyd V. Filson
McCormick Theological Seminary
Chicago, Ill.

The Book of Wisdom, an English Translation with Introduction and Commentary, by Joseph Reider, published for The Dropsie College for Hebrew and Cognate Learnings, Harper & Brothers, New York, 1957. Pp. xiv + 233. $5.00.

This volume belongs to the series known as *The Dropsie College Edition—Jewish Apocryphal Literature*. The chairman of the editorial board is Dr. Abraham Neuman, president of The Dropsie College, and the editor-in-chief is Dr. Solomon Zeitlin, professor of Rabbinical Literature in the same institution. This volume was prepared by Dr. Joseph Reider, who is professor of Biblical Philology at Dropsie. In the Foreword Dr. Neuman, in paying tribute to Mr. and Mrs. William Rosenthal who generously defrayed the cost of publication, fittingly writes: "This act is in true consonance with the dictate of Jewish wisdom to celebrate epochal events in life not through lavish display but by aiding in the production of enduring cultural creations."

The Greek text is that of the latest edition of the Septuagint by A. Rahlfs together with some important critical notes. The Greek of the Book of Wisdom is printed on the left page, while the English translation appears on the right. A valuable commentary on words, various expressions, historical allusions, and religious and philosophical concepts is found at the bottom of the pages of the text and translation. In this respect the volume has a very convenient arrangement for the student.

The Introduction consists of forty-six pages, four of which are devoted to bibliography. After having discussed the contents, the text, and the ancient translations, Professor Reider proceeds to the purpose of the book. The first six chapters are directed against the recalcitrant and apostate Jews, and the last ten against the idolatry then dominant in the Greek world. After having considered various views of the date of composition, the editor maintains that the Book of Wisdom must have come into being some time during the last century, B.C. Reider maintains that the author was a Hellenistic Jew, who presumably lived in Alexandria. There are various theories of authorship, and the editor believes that the book may have been written by one and the same person, but at different times of his life. As regards the original language, Reider feels that the writer was familiar with the Septuagint and that this may account for some of the Hebraisms in the Greek; the conclusion reached is that the work was originally composed in Greek.

For the minister probably the section on Theology and Philosophy is the most important. In this connection are pointed out some of the teachings of the book: the pre-existence of the individual soul, the immortality of the soul, the resurrection of the soul, the corruption of the body, divine providence, and divine retribution for human deeds. The Book of Wisdom is intrinsically important as an historic religious work of the inter-testamental period. For this reason it has value for the student of religion and the minister of the gospel, and we owe a debt of gratitude to Professor Reider for having prepared this volume.

HENRY S. GEHMAN

The Scrolls and the New Testament, ed. by Krister Stendahl. Harper & Brothers, New York 1957. Pp. 308. $4.00.

Krister Stendahl, Professor of New Testament at Harvard, has greatly aided the study of the scrolls by preparing this excellent anthology of fourteen essays, written by twelve scholars—seven Protestants, four Roman Catholics and one Jew, from Austria, Sweden, Germany, Switzerland, the United States and the Vatican. Six of these articles have been translated from the German; the rest were written in English. Some of the best and earliest work on the scrolls and their relation to the New Testament was done by K. G. Kuhn, Professor of New Testament at Heidelberg. Three of these important articles are included in this volume. Among the other scholars who have contributed to the anthology are Prof. Brownlee of Duke University who did pioneering work in the translation of the scrolls, Bo Reicke, Professor of New Testament at the University of Basel, W. D. Davies of Princeton University, Prof. Raymond E. Brown, S.S., Lecturer in New Testament at St. Mary's Seminary, Baltimore, Maryland, and Oscar Cullmann of the University of Basel and the Protestant Theological Faculty in Paris. One Jewish scholar, Prof. Nahum N. Glatzer, of Brandeis University, writes on "Hillel the Elder in the Light of the Dead Sea Scrolls."

The importance of the scrolls for Old Testament and Inter-testamental studies is well known by this time, but it is in the New Testament field where these discoveries will prove to be the most valuable by far. It is strange, however, that New Testament scholars in the English-speaking world paid little attention to the scrolls after their discovery. Perhaps they found their Hebrew and Aramaic a little rusty for reading the manuscripts. Then too they may have feared that this new material would undermine some of their theories regarding the origin and teachings of the New Testament. These suspicions were not unfounded, as Prof. Stendahl's volume clearly shows, for many of the more radical conclusions of New Testament criticism are left without a solid argument to stand on, as the following examples indicate. The Gospel of John turns out to be the most Jewish of the Gospels, and is quite early. Order, it now appears, was as important as ardor in the early days of the Christian Church, which means that the dating of the Pastoral Epistles must be reconsidered. Paulinism can no longer be regarded as "an isolated entity without connection with the past or influence in the future" (*pace* Albert Schweitzer). And so almost every area of the New Testament is illuminated by re-

search on the scrolls, as this volume makes amply clear.

It should be noted that these articles, with their revolutionary conclusions, were written when only a small fraction of the Qumran material was published. Two new manuscript-bearing caves—11 and 12—have been discovered in the last two years with several full length scrolls, and most of the 20,000 fragments from Cave 4 and thousands from other caves have not yet been published. What new insights scholars will gain from the study of this new material no one can predict. It is certain, however, from this volume, that a sure foundation is being laid by biblical scholars for future research in this most exciting area of biblical studies.

CHARLES T. FRITSCH

Digging Up Jericho, by Kathleen Kenyon. Frederick A. Praeger, 15 West 47th Street, New York 36, 1957. Pp. 272. $5.00.

Miss Kenyon, the daughter of the well-known authority on biblical manuscripts, the late Sir Frederick Kenyon, is Director of the British School of Archaeology at Jerusalem and Lecturer in Palestinian Archaeology at the London Institute of Archaeology. In this most recent work the author sums up the results of her five campaigns of excavating at the site of Old Testament Jericho, known today as Tell es-Sultan. Some of the best archaeological work in Jordan is being done at the present time by women, one of the foremost of whom is the writer of this book. She is meticulously careful and methodical in her work, and her excavations are always a model of neatness and orderliness, as any visitor to Tell es-Sultan can testify.

Strange as it may seem, Miss Kenyon's startling discoveries at Jericho and the revolutionary conclusions derived therefrom have to do with the history of the site before the days of Joshua, i.e., before the Late Bronze Age. "At just that stage when archaeology should have linked with the written record (i.e., the biblical account of the Israelite conquest under Joshua), archaeology fails us." Therefore, anyone who comes to this book with the idea of finding archaeological evidence for the Israelite invasion of Canaan or the dating of the Exodus will be sadly disappointed. In fact, Prof. Garstang's conclusions regarding the date of the Exodus which he based on his excavations at Tell es-Sultan between 1930 and 1936 must be entirely revised in the light of Miss Kenyon's interpretation of the evidence which she has found.

In this brief review we can only mention a few of the more important discoveries made by Miss Kenyon which throw new light on the long and complicated history of the oldest known town in the world. In the earliest strata of the Tell evidence has been found of the occupation of the site by a Pre-Pottery People who lived between 9000 and 6000 B.C. They built massive defensive walls around their town, they plastered the floors of their homes, and they had rather large buildings, one of which may have been a chapel. All of this indicates a rather large town with a rather extensive communal life. During this period there also existed a kind of cult of skulls, as the discovery of a number of plastered, painted skulls from this time indicates. Nothing like this from such early times has ever been discovered in the Mesopotamian or Nile valleys.

It appears from evidence unearthed at Jericho that a new influx of people, probably desert nomads, entered Canaan about 3200 B.C. These people undoubtedly formed the basis of the population which inhabited this area during the Early Bronze Age when many of the well-known cities mentioned in the Bible were founded. Our knowledge of the Middle Bronze Age (2000-1500 B.C.) in Canaan, i.e., the Patriarchal period, has been particularly enriched by the discovery of household furnishings and personal articles in graves from this period. An artist's reconstruction of what a typical room in Jericho looked like in 1600 B.C. may be found in the drawings on the inside covers of the book.

Evidence of Jericho's strategic position as the gateway to Canaan for the nomads from the semi-desert regions of Transjordan is found in the remains of about twenty different walls which guarded the site at different times during its long history. Time and again Jericho was destroyed by waves of invading nomads or conquering armies, and as many times the city was rebuilt on the rubble and ashes of the buildings which had been destroyed. It is because of the accumulation of

this debris over the millennia that Tell es-Sultan today rises over sixty feet above the level of the valley. One of these invasions and destructions of Jericho burned itself forever into the heart and mind of a group of nomadic Semites who saw in this victory the hand of God. Although the archaeologist's spade has failed to turn up any evidence of this most important destruction of Jericho, its description and redemptive significance have been preserved for all time in the records of the Hebrew people.

CHARLES T. FRITSCH

The Acts of the Apostles (Harper's NT Commentaries), by C. S. C. Williams. Harper & Brothers, New York, 1958. Pp. xvi + 301. $4.00.

This is the first of a new series of NT commentaries, published simultaneously in England under the title of Black's NT Commentaries. Dr. Williams is Fellow of Merton College, Oxford. The Introduction (p. 1-51) is a masterful presentation of the problems of authorship, date, text and other critical questions concerning Acts. The author has an excellent knowledge of the recent literature on this subject, particularly that in English and French. His outlook is on the whole conservative and cautious. He presents the various views held on each problem and usually adopts a mediating position. He regards Luke the beloved physician as the author of the book as well as of the We-sections, and he thinks that the book was written soon after A.D. 64, but does not reject the possibility of a later date of publication, perhaps as late as A.D. 85. In his opinion the discrepancies between Acts and the Letters of Paul are not so great as to be irreconcilable. He suggests, however, that none of the theories which attempt to reconcile Gal. 2 and Acts 15 is altogether satisfactory. He is inclined to consider the speeches in Acts as Luke's work rather than as verbatim records of the originals but points out that their theological terminology indicates the faithfulness with which Luke has followed the early sources. In accordance with his own previous study of the text of Acts he ascribes the Western text to the second century, whereas the Alexandrian text might be the result of a careful polishing and trimming of the unfinished condition of the original text. While not everybody will agree with Dr. Williams on every point his presentation throughout states clearly and carefully his reasons and leaves to the critic the possibility to choose from the rival theories enumerated.

The commentary itself concentrates mainly on the meaning of words and on historical questions. Textual variants are often discussed, though the work as a whole addresses itself to readers not familiar with the Greek text. Relatively little attention is paid to the speeches in Acts and their theological implications. The total impression is that Dr. Williams has given us a most helpful tool for critical studies in Acts. His numerous bibliographical notes are of extreme value. But he leaves it entirely to the reader to investigate what spiritual or theological profit he might derive from St. Luke's work.

OTTO A. PIPER

A New Testament Wordbook, by William Barclay. Harper & Brothers, New York, 1957. Pp. 128. $2.50.

Originally comprising a series of articles on words of the Greek New Testament which appeared in the *British Weekly*, this book is addressed to the general reader of the New Testament. It is to be hoped that many ministers will include themselves within this category, for this book is fresh evidence that the way to comprehension of the Word is through the words of the Greek Testament.

A brief preface which orients the reader to the type of Greek used in the New Testament is followed by thirty-seven studies of specific words or groups of associated words given in transliteration. The title of each study is formed from the Greek word and an English phrase expressing the principal application of the word, thus: "Aggareuein: The Word of an Occupied Country," "Aselgeia: The Utter Shamelessness," "Hupogrammos: The Perfect Pattern," "Leitourgia: The Christian Service," and "Ptōchos: The True Poverty." Each study considers, where relevant, the use of the word in classical Greek, the papyri, and the Septuagint, and this is followed by a discussion of the

various meanings of the word as employed in the New Testament. Although customary words such as Christ, kingdom, righteousness, and the like, do not appear, the richness of the New Testament vocabulary is manifested, since in the words which Barclay chooses the Gospel and the Christian life everywhere appear.

The results are eminently worthwhile and exciting, and although the reader should not expect to find here a complete theology of the New Testament, he will discover a close relation between theology, religion, and life. For these words are alive. They point to Christ, are full of the way of salvation, and in many unexpected ways remind us of the eschatological character of the New Testament message. The use of *kalein*, "to call," in association with the idea of judgment will appear surprising (p. 63). Other words, however, such as *parousia*, require a broader perspective for their interpretation than is afforded here.

The minister who uses this material in his preaching and teaching will attain a deeper dimension of Biblical authority and will be inspired himself to further study. It will be evident that no translation can ever replace the need for direct acquaintance with the rich thought and life of the Greek New Testament. William Barclay, who is himself a teacher of New Testament in Trinity College at the University of Glasgow, has given a first-rate example of the art of communication as well as good content.

JAMES P. MARTIN

Galilean Christianity, by L. E. Elliott-Binns. Alec R. Allenson, Inc., Naperville, Illinois, 1956. Pp. 80. $1.50.

Jesus in His Homeland, by Sherman E. Johnson. Charles Scribner's Sons, New York, 1957. Pp. 182. $3.75.

These two volumes stress the significance of Galilee and the people of Galilee in the beginning of Christianity. The first book explores the role of Galilean Christians during that beclouded period between the death of Jesus and the beginning of Paul's active work as an apostle. The second book is a serious attempt to let the figure of Jesus Christ emerge afresh from the greatly enriched geographical, cultural and religious background provided by recent Palestinian archaeology. Taken together the two volumes make an important contribution to our understanding of neglected factors or new discoveries related to nascent Christianity.

The seven essays of L. E. Elliott-Binns in a paper-bound volume constitute the sixteenth monograph in the series known as *Studies in Biblical Theology*. These essays have grown out of what was at the first designed to be an appendix to a full-scale commentary on the Epistle of James, as yet unpublished. It is the author's conviction that this Epistle of James is very early and comes from Galilee; that it is addressed to those who had been followers of Jesus in Galilee during his public ministry there; that they had been faithful to the teaching they had received from him; that while standing apart from the Jewish Christians of Jerusalem, they were also immune to the teachings of Paul. In support of this thesis the author offers the seven exploratory essays: Galilee in the Time of Jesus; the Galilean Ministry; the New Center at Jerusalem; the Church in Galilee; Jerusalem and the Twelve; the Migration to Pella; the Later History of Galilean Christians. The timeliness of these essays is indicated by the renewed attention Galilean Christianity is receiving from various quarters. Although the argument of the author here is necessarily inconclusive, the essays do awaken interest in the forthcoming commentary on the Epistle of James, where exegetical and historical aspects of the argument should receive more detailed and expanded treatment.

Palestinian archaeology is running a close second to nuclear physics today in its appeal to human interest. The new discoveries in Bible lands have produced some popular speculations about the origins of Christianity. But as these discoveries are now being assessed by competent New Testament scholars, the homeland of Jesus with its contemporaneous movements among the people is being brought into a much clearer focus. What Sherman Johnson has done in this exceedingly well-written book is to show that the constant occupation of Jesus with God and His ways sets him distinctly apart from the Qumran group, distinguishes him from the revolutionists of his day, and ele-

vates him high above the Pharisees and other contemporaneous religious groups. In short this picture of Jesus in his homeland shows that he was no "Galilean party man." As seen thus in his native environment Jesus stands out as a unique and commanding figure. He was not the product of any existing movement or group. He does not fit into any conventional pattern of life in his day. Although he utterly rejected the way of violence he was crucified as a revolutionary. In this volume the historian's insight is blended with the writer's art to bring Jesus in his homeland into clearer perspective. Christians may adore him with confidence as their living Lord. This theological overtone in a book which is primarily historical, comes as a fitting conclusion in the final chapter which is entitled *The Incarnation and the Problem of Jesus' Individuality.*

HOWARD T. KUIST

The Oxford Dictionary of the Christian Church, edited by F. L. Cross. Oxford University Press, New York, 1957. Pp. 1492. $17.50.

The purpose of this Dictionary, as stated in its Preface, is "to bring together, in a concise and handy form, as large a body of information as possible directly bearing on the Christian Church" (p. v.). The manner of treatment is historical—i.e. each event, movement, and person is treated in proper historical context; the chief factual data are present, but no extended interpretation is attempted.

This work has taken about eighteen years to complete. Its Editor is Dr. F. L. Cross, the distinguished Lady Margaret Professor of Divinity at Oxford University. The bulk of the contributors whom Dr. Cross has enlisted as his collaborators in this enterprise are drawn mainly from the Church of England: they include men like the late Darwell Stone, Norman Sykes, and T. M. Parker. But the list of contributors also includes Presbyterians like Herbert H. Farmer and the late A. F. Scott Pearson, Congregationalists such as R. S. Franks and the late J. Vernon Bartlet, and a Baptist in the person of W. T. Whitley, all of them established authorities on particular aspects of the Church's history and life.

Any such Dictionary must inevitably reflect a particular viewpoint; and this is no exception. The Preface frankly states that "fuller attention has been paid to western Christendom than to Eastern Orthodoxy, to Christianity in Britain than to that of the Continent, to the events of the nineteenth century than to those of the tenth"; but it adds—and quite justly—that "this disproportion is only relative" (p. v). It then goes on to explain that "if, on the other hand, to some readers outside Europe it seems that insufficient attention has been given to the non-European lands where Christianity is now firmly planted, it must be recalled that the Church's connection with Mediterranean and European countries is of far longer standing, and this fact is necessarily reflected in the subject-matter of a work in which the treatment is historical" (p. v.).

The present reviewer is happy to confess that he has not found this Dictionary as disproportionately Anglican in its emphases as might have been expected. It is true that "The Church Times," the Anglo-Catholic newspaper, is mentioned, but not the Free Church weeklies, "The Christian World," and "The British Weekly." But on the other hand, virtually all the important figures in nineteenth century English Nonconformity—R. W. Dale, C. H. Spurgeon, Alexander Maclaren, Joseph Parker, P. T. Forsyth, Hugh Price Hughes, John Clifford, A. M. Fairbairn, and William Robertson Nicoll—are given honorable mention. Within Anglicanism, however, some features are given undue prominence. This is particularly true of the Oxford Movement of the nineteenth century. Not only are its principal leaders—John Keble, J. H. Newman, and E. B. Pusey—treated at some length; but many other, and considerably less important, figures in the movement, are given separate entries. Again, in its treatment of Scottish Christianity, this Dictionary seems to have favored the nineteenth century Free Church as over against the Established Church of Scotland. For example, it was obviously in order to include Free Churchmen like A. B. Bruce, James Denney, George Adam Smith, James Moffatt, and H. R. Mackintosh; but such theologians

of the Established Church as Robert Flint and W. P. Paterson should surely have found a place also.

Such criticisms, however, are minor. The primary fact is that the Editor and his associates have produced a monumental work of over six thousand entries, dealing in an authoritative and balanced fashion with most of the important figures, movements, and episodes in the Church's history; and they have appended nearly 4,500 bibliographies listing the chief works dealing with the subjects treated in the text. This book will prove invaluable for reference purposes to serious students—clerical and lay—of the history of the Christian Church. The London "Times" rightly calls this Dictionary "a brilliant achievement."

NORMAN VICTOR HOPE

Multitudes in the Valley, by Denis Baly, Seabury Press, Greenwich, Conn., 1957. Pp. 305. $5.00.

This book gives the best discussion we have seen of the background and thinking of the three parties most largely concerned in the revolutionary struggle which is going on in the Bible lands of the Middle East. Since the author is British by nationality and has for some twenty years been teaching in what is now Israel and Jordan, and since he speaks both Arabic and Hebrew and has known both peoples intimately, he is qualified in an extraordinary way to discuss the presuppositions and controls of Westerners, Jews and Arabs, and to give an analysis of their thinking as they approach the staggering present day problems of the Middle East.

Denis Baly sees clearly the four great basic elements which must be taken into account before one may reach any true understanding of the frightfully complex problems in Bible lands, he designates these four basic movements as Islamic absolutism, scientific humanism, nationalism and Communism. He shows also that the majority of Jews in Israel, though they may not be religious, still found their thinking upon the basic conception of God's covenant and feel that any person or government that is opposed to their possession of Palestine is going directly against the divine will.

The author is most objective and makes an excellent case for the Arab side of the Palestine issue on the basis of facts and documents to support their point of view. He recognizes that the 850,000 Arabs displaced from their former homes in what is now Israel constitute what is no doubt the greatest social problem and a basic cause of political unrest in the Middle East today.

In events at present the author sees the judgment of God at work. His viewpoint throughout is deeply Christian, though the complicated organization of Christianity in Bible lands creates a great drawback to the presentation of the Christian viewpoint to others, the whole condition is a challenge to the Christian Church to move into the fluid situation with the only power which can bring order and real peace. Otherwise the situation is one where "justice is no longer possible and reconciliation almost beyond achievement."

We fail to agree with many of the author's conclusions, such as his statement that the Arabs—and the Russians as well—are fearful to sit down with the diplomats of the West, lest they lose out, when quite the opposite seems the case to us. Yet this book is to be recommended as the best presentation so far published of the basic thinking of Jews, Arabs and Western Christians involved in the tumultuous Middle East at the present time.

J. CHRISTY WILSON

Existentialism and Religious Belief, by David E. Roberts, ed. by Roger Hazelton. Oxford University Press, New York, 1957. Pp. 344. $5.00.

There is nothing short of providential in the fact that a scholar of the stature of Roger Hazelton was able to step into the breach when the untimely death of David E. Roberts in January 1955 left the manuscript of the present work unfinished. The late Union Seminary professor of philosophy of religion had lived with his subject for so long that it had become an essential part of the texture of his own thinking. His mellowed views on the representative figures of existentialism were those of a man who had been among the very first in this country to take the movement into account. Yet as the pen

fell from his hand the manuscript had no conclusion and only a sketchy introduction. One or two chapters were still in fluid form, and there naturally remained the task of tightening up the whole. It was at this point that Hazelton entered into Roberts' labors. Everything he had done thus far seemed to have prepared him for his task. The fact that he only took credit for having edited the manuscript gives evidence of his modesty.

There is a perfect sweep of unity and coherence in this presentation of Pascal, Kierkegaard, Heidegger, Sartre, Jaspers and Marcel in the context of existentialism. Such unity and coherence however presuppose a clarification of existentialism *per se*. The obvious danger was to proceed from too personal a characterization, then force the thinkers under consideration into the Procrustean mold. Another extreme would have been to survey the life-work of each one independently and in general terms, leaving it to a concluding section to find some common denominator among them. This two-fold danger has been avoided.

The Introduction merely suggests a few general characteristics in a flexible, preliminary way. There comes first an emphatic denial of the assumption that the most adequate way to reach truth is to elaborate a logical system. Indeed reality cannot be grasped primarily or exclusively by intellectual means. The repudiation of mechanism and naturalism follows upon that of sheer rationalism. The spontaneity and uniqueness of the human personality further implies for existentialism a profound awareness of the difference between knowing about an object in some theoretical, detached way, and being grasped in one's wholeness by a truth that forces decision. Once the individual has thus been brought into focus he is seen increasingly in such a complex network of relatedness that any other approach to him would stand exposed as distorting oversimplification. "Viewed from the outside, he is but an episode in the vast process of nature. Viewed from the inside, each man is a universe in himself." (p. 8) What then is this mystery of being a finite self endowed with freedom?

The directness and steadiness of purpose of both author and editor becomes clear as the body of the book surveys the most influential spokesmen of existentialist philosophy. The reason they are singled out for consideration is that in the case of each one the crucial issues just outlined become matters of a central, innermost concern. Surely this is the case for Pascal here introduced as the great forerunner of a modern existentialism henceforth coming into its own with Kierkegaard. Two full chapters are devoted to the life work of this most significant figure. This central section is the best, as may have been expected from specialists in the subject. Heidegger, the German atheist, and his French disciple Sartre then follow, and no one will deny that they belong together. A study of Jaspers provides a welcome transition to that of the Roman Catholic Marcel. Yet granting that the selection is a legitimate one, the question remained as to the way in which the thinkers under consideration were to be dealt with. The answer given in actual practice by author and editor is that the same criterion used for the selection should determine the nature of the treatment. In each case the most typical existential themes singled out are illustrated by analyses of essential works and direct quotations incorporated in the warp and woof of a biography which stresses the "moments" of greatest existential concern. Thus in the case of Kierkegaard we survey under corresponding headings the beginning of his authorship, the three stages, anxiety and freedom, philosophy and faith, history, the church, the characteristics of existential thinking, an inherent irrationalism, protestantism and monasticism, guilt, despair, the end of the career; and so we are led to conclude. Illustrations are drawn from *Either/Or*, *Repetition*, mostly from the *Concluding Unscientific Postscript*, and finally from *Attack upon Christendom*. A few essential secondary sources are adduced for further evidence. To illustrate again, in the case of Sartre we have essentially an introduction to *Being and Nothing* together with a consideration of interpersonal relations, then of freedom, a critique of belief in God, and a section on ethics paving the way for the paragraphs of conclusion. The book concludes with an appraisal of existentialism with special attention to the reader's religious concern.

One of the outstanding merits of the present work is that it strikes at the heart of the most wide-spread source of confusion on the subject, namely a tendency to identify

existentialism with the existentialist philosophy of Sartre. The reader of *Existentialism and Religious Belief* will realize that to the contrary an existential attitude is bound to bring a man to the great divide where he will actually cast his lot with either faith in God, or downright atheism. Pascal's *Wager* remains the most pungent statement of this basic fact. There are therefore two fundamentally diverging kinds of existentialism and families of existentialists, one rooted in God as the supreme Existence, the other irretrievably bound to end the way of all flesh, in the slimy disintegration of nothingness. This elementary distinction cuts at the very core of existentialism.

This is a good book for "that lonely individual" dear to Kierkegaard, also a good textbook for college or seminary courses. It is in fact more than a good book in days such as these. It is a good act.

EMILE CAILLIET

The Thundering Scot, by Geddes MacGregor. Westminster Press, Philadelphia, Pa., 1957. Pp. 240. $3.95.

The subtitle of this book is "A Portrait of John Knox." Its length and range are not sufficient to merit this description, rather it is a fine sketch of a queer, titanic man. Knox, in his roles, and the uproarious time in which he lived, cannot be delineated in two hundred and twenty-six pages, no matter how brilliant the writer.

Geddes MacGregor, formerly minister of Trinity Church, Glasgow, Scotland, and now occupant of the Rufus Jones Chair of Philosophy and Religion at Bryn Mawr College has a facile pen. His style is terse, with a strain of pawky Scottish humor lacing it. He exercises friendly and balanced judgment in estimating Knox as a man, ecclesiastic, prophet and leader, and displays a scholar's knowledge of the thought, strains and tensions of an epoch which saw the birththroes of the modern world. He has pondered with care, and perhaps with too much sympathy, Knox's writings and actions. While these must be estimated in terms of the thought forms and rowdy nature of the 16th century, here and there throughout the book there are attempts to excuse the inexcusable. Knox was a wild mixture of contradictions: logical and irrational, shrewd and stupid, farseeing and obtuse, democratic and authoritarian, prudent and reckless, arrogant and humble, prophetic and demagogic, heroic and timid. Dr. MacGregor illustrates his subject's paradoxical nature faithfully, but we wish he had penetrated more deeply into its complexities.

Unlike some writers on Knox, our author has placed him in his truer larger context—the whole European situation. His words and actions are related to the wild fluctuations of the Continent in his day. It is not John Knox the Scotsman so much as John Knox the international figure that is here presented. It was the battle of the whole Reformation movement that was being fought out in Scotland, with Edinburgh as the key position. And Knox knew it. His words and deeds bear the deep stamp of that knowledge. Dr. MacGregor's clear exposition of this wider political, military and ecclesiastical background makes the figure of this roughhewn man stand out in vivid perspective and significance.

Many men can write plausibly about the problems of national and international situations without making us aware of their impact on the souls and lives of men. Another merit of this book is that we are confronted with real men and women groping for truth, desperately pressed by such real issues as the decay of the Roman Catholic Church, the shameless degeneracy of the priesthood, the general ignorance and poverty of the people, the struggle for power of the nobles, and the fierce but frustrated nationalism rife in the land. Their elations and distractions, bewilderments and assurances, achievements and disappointments are made vivid to the reader. Our author is a theologian with a keen sense of spiritual ideas and the nature of the Scottish religious character, and sets before us the reactions of Knox and the perverser reactions of some of the less stable men around him. To think of these men in terms of comfortable certainties, firm conditions, present Presbyterian orthodoxy or liberalism, is foolish. Knox and his contemporaries were men caught in the winepress of the wrath of bishops and monarchs and were in spiritual torture. We, in this twentieth century should try to understand what that torture was, and

pay homage to the fortitude with which it was borne and ultimately triumphed over.

Interesting to this reviewer was the relevance of the problems of Knox's day to our own with its rival international faiths and creeds. Great spiritual issues confront us and mighty clashes are before us. This book provides a profitable study of Knox's policy and program, showing where he was right, where he went wrong and why, where he overstepped the bounds of legitimate Christian action and by what process of reasoning he justified it to himself and to the world. The latter is a drastic illustration of how a sincere man can engage in self-delusion.

Further, the writer shows how resolutely Knox stood for the two great Calvinistic principles—the right of the church to be independent of secular authority and to rule its affairs by biblical truth, and second, that God's will is sovereign, is applicable to the whole range of human life, is to be served by the work of both church and state, by social righteousness and personal obedience.

This is a worthy book and should be read by laymen and clergy of all denominations. In our easy-going day with its compromising and religious respectability it is a clarion call to dedication, forthright utterance, and Christian discipline. Read it.

JAMES W. CLARKE

The Next Day, by James A. Pike. Doubleday & Company, Inc., Garden City, N.Y., 1957. Pp. 159. $2.75.

Few writers in the general field of religion present the implications of the Gospel with greater relevance and effectiveness than James A. Pike, dean of the Cathedral of St. John, the Divine, New York City, and bishop-elect of the Diocese of California. His books are a happy blending of vital religion, social concern, and common sense. All these are conspicuous in his most recent volume, *The Next Day*.

In his foreword, the author admits that this is a "self-help" kind of book. But he hastens to point out that it goes beyond the area of the "positive living" and "peace of mind" cult. "In another sense," he says, "this is not a self-help book. As soon as a problem is analyzed, it is seen that the self is not the source of its own meaning nor the ground of its own salvation" (p. 7). What is refreshing, however, is that this book has been written for NORMAL people. It is an attempt to give religious answers to problems, not of those who represent aberrations from the human norm, but of everyday people.

The selection of subjects indicates the range and depth of Dr. Pike's activities and interests as preacher and counsellor. While he touches a whole gamut of contemporary pastoral problems, his treatment is never superficial. His terrific understanding of human nature lances through our play-acting and gets at the wrong which is basically the problem. Preachers will find these chapters helpful because they show how the theology we accept can be made relevant to real life. Theological students will see in the author's buoyant literary style how the usual preaching clichés can be broken in order to allow the freshness of the Gospel to become effective. Laymen will discover in this book satisfactory answers to many domestic and social difficulties and will find it useful for resource material in study groups.

DONALD MACLEOD

The Christian Year and Lectionary Reform, by A. Allan McArthur. SCM Press Ltd., London, 1958. Pp. 159. 25s.

Those who are acquainted with A. McArthur's scholarly treatise, *The Evolution of the Christian Year*, will welcome an equally helpful sequel, *The Christian Year and Lectionary Reform*. With the contemporary interest in and growing emphasis upon the Christian year in the Reformed tradition, it is gratifying that a writer of such erudition as McArthur is providing us with the basic materials for study and authoritative direction. The substance of this new book was given first as a paper at the second Semaine d'études liturgiques at L'Institut de Théologie Orthodoxe, Paris, in 1954, and later as the St. Andrew's Lectures at Emmanuel College, Toronto.

This volume consists of four parts. First, the writer discusses the unity of Word and Sacrament and shows clearly how any reformation of Protestant worship must be done without an imbalance of emphasis upon either

factor but through an understanding of "the unity and totality of the Christian liturgy" (p. 23). Part II is a historical survey of the various ancient lectionaries to which we owe so much in the Scottish *Book of Common Order* and the American *Book of Common Worship*. Parts III and IV consist of a presentation of the structure and development of a Lectionary used by the writer when he was minister of Peterhead Old Parish Church and which was dedicated to the Elders and Members on the 150th anniversary of "The Muckle Kirk."

This book takes its place easily and justifiably among the best and most definitive writings in the field of liturgical research and will remain, as *The Scotsman* has indicated, as "a work of reference for a long time to come." McArthur steers a careful course between the extremist who will be satisfied with nothing less than the *Book of Common Prayer* and the anarchist whose only liturgical principle is spontaneity.

DONALD MACLEOD

The Preacher's Task and The Stone of Stumbling, by D. T. Niles, Harper & Brothers, New York, 1958. Pp. 125. $2.00.

This book is unique in two ways: its author was the first representative of the Asian world to deliver the Lyman Beecher Lectureship on Preaching; and second, he has kept his material out of the "how to" category and has concentrated upon what to preach. His aim was to understand the nature of the preacher's task in a world of smaller dimensions, and the content of the gospel he must proclaim. Hence his discussions are not about preaching *per se*, but describe rather the encounter of the Christian evangel with the non-Christian world.

Dr. Niles, who is the grandson of one of the earliest missionary converts, is at present the executive secretary of the Department of Evangelism of the World Council of Churches and chairman of the World Student Christian Federation. In preparing these lectures he wrote to a Hindu, a Buddhist, and a Muslim and asked why each of them found it impossible to accept the Christian faith. Their replies form the central core around which these lectures were built. With the Hindu, "the stone of stumbling" was the Incarnation; the Muslim, the Cross; and the Buddhist, the Resurrection. The chapters that result are a brilliant apologetic for the Christian evangel, spoken with a sense of urgency and a prophetic insight that are thrilling.

Some preachers may be disappointed in the absence of any reference to the author's views upon the theory of preaching, but this lack is admirably compensated for by the wealth of Biblical and theological ideas for preaching. Dr. Niles writes clearly about the Christian interpretation of history, the finality of Christ for faith, and the need to recapture a Trinitarian emphasis in an age that is apt to be duo-tarian. He is an excellent teacher and has illuminated old words with fresh meanings, e.g., his definition of "glory" (p. 51). Every reader will come away from these pages with a grander and more clearly delineated picture of Christianity than he had before. Liston Pope, dean of Yale Divinity School, has written in the Preface, "Those who heard Dr. Niles' brilliant lectures are not likely ever to forget them."

DONALD MACLEOD

Intercessory Prayer, by Edward W. Bauman. Westminster Press, Philadelphia, 1958. Pp. 112. $2.00.

This is not an outstanding treatise on prayer, but will be helpful to most readers because the author limits his discussion to one aspect of prayer, namely intercession. Dr. Bauman, who is chaplain and assistant professor of Religion at the American University, Washington, D.C., is a thoughtful writer and expresses himself with real conviction concerning many of the problems of the devotional life. He is well read in the literature of prayer and quotes intelligently from the great devotional writers of the ages. In the first half of the book, he deals with the validity of intercessory prayer and its encounter with science and psychology. Here he makes a strong case before his objectors. In the second part the writer gives useful directions for the life of prayer and defines humanity's role as "a co-operative venture with God in the eternal process of redemption."

This book will make an excellent study guide for devotional groups in local churches.

DONALD MACLEOD

Design for Adult Education in the Church, by Paul Bergevin and John McKinley. The Seabury Press, Greenwich, Conn., 1958. Pp. xxviii + 320. $6.50.

How to Work with Church Groups, by Mary Alice Douty. The Abingdon Press, New York and Nashville, 1957. Pp. 170. $2.50.

Learning Together in the Christian Fellowship, by Sara Little. The John Knox Press, Richmond, Va., 1956. Pp. 104. $1.25.

In the last few years there has been a great surge of interest in group techniques and group processes in Christian education. Stemming from psychological research, and finding expression in such specific forms as "group dynamics," the movement has found its way into educational circles, and now into Christian education. In many quarters it has found ready acceptance, and has led to practical changes in methodology and to theoretical discussion (including consideration of the "theology of the group"—which is sometimes related to the doctrine of the church, and sometimes not).

The three books above are among the latest that deal directly with group processes in Christian education. They are indicative of the interest that is being shown in the movement, and illustrate the ways in which that interest is being expressed, particularly in relation to adult Christian education.

Dr. Douty's book is issued under Methodist auspices. It is a simple handbook that emphasizes the use of group insights and methods in the ordinary church setting of the church school and other organizations. After a brief review of the learning process, motivation, and social and group responsibility in education, the character of groups is discussed. Guidance is offered on studying the individual in his group setting, and on determination of group patterns. Then a series of chapters show how discussion, study, play, drama, and choral speaking may be used to heighten the values of group experience. A final chapter cites some implications for leadership education and family life. This book is to be recommended to those who have little or no notion of what group processes are. Its only real shortcoming is its total lack of theological context.

Prof. Little's book is issued under Presbyterian, U.S., auspices. She is deeply concerned with theological orientation, and provides a stimulating chapter on group process as it is related both to the doctrine of the church and the doctrine of redemption. The terminology and jargon become somewhat confusing at times, but do not too greatly detract from the impact of this treatment. About twenty group methods are described, and special attention is given to the use of group process in Bible study and in other types of study groups. Attention is given to the role of the leader and the member in such groups. This book is designed for the use of leaders in adult work in the church.

Profs. Bergevin and McKinley's book is issued under the auspices of the Protestant Episcopal Church. It is concerned with the practical involvement of adults in the church in the process of Christian learning. The "Indiana Plan of Adult Religious Education" is fully described in principle and in practice. The authors analyze the reasons why adult learning does not take place in the church, then prescribe the conditions under which it does take place. These conditions are: that a learning team (consisting of participants, leader, resource persons, and observer) be trained and used; that freedom of expression be responsibly cultivated; that individual involvement and participating be developed; that all participants share in program development; that the voluntary spirit prevail; that formal and informal methods be discriminatingly used; and that the circle of group and individual concern expand. Although not very profound theologically, this book is very impressive for its technical and complete treatment of the subject, and for its presentation of all the materials and ideas that groups would need to undertake the procedures it suggests. It offers an adaptable plan, but is not to be recommended to those who are not prepared to take adult Christian education with the utmost seriousness. If it were put into effect in any widespread way, a vast and welcome change would come over the whole educational enterprise of the church.

D. Campbell Wyckoff

Toward a Christian Philosophy of Higher Education, edited by John Paul von Grueningen. Westminster Press, Philadelphia, 1957. Pp. 191. $3.50.

In June, 1955, a three-day convocation on a Christian philosophy of education was held on the campus of Jamestown College, Jamestown, North Dakota. The volume *Toward a Christian Philosophy of Higher Education* is a product of that conference. It consists of papers delivered there, now edited into a single integrated study.

One is immediately impressed with the caliber of the participants in the conference represented in this volume. Most of them are the leading figures in their various fields in Christian higher education; others are outstanding persons from the theological seminaries and from schools that are not under church auspices. The volume itself is a stimulating one, but the convocation must have been even more so.

Ordinarily, it would be a bad practice indeed to make a review consist of a summary of the book. In the case of this volume, however, this procedure seems to be the one called for and the one that will make the values of the book clear. One of its strongest features is the way in which it defines clearly the issues that must be faced in Christian higher education and arranges them in logical sequence.

Four major areas of investigation are dealt with: theory, personality, method, and goals. Theory requires educational principles that are in accord with a Christian world view, the key to which is a Christian solution of the epistemological problem (Rian). A Protestant theory of education accepts the aim of education as a human being's self-fulfillment in his social context, but sees this possibility in terms of his being made over as a personality in Christ (Haroutunian). The Christian college is a community of mutual search and inquiry, in which faith provides a distinctive perspective (that is derived from, or is constituted by, trust in God, in which reason is the instrument of inquiry, and that acknowledges the inclusiveness of the impact of human sin—morally, cognitively, spiritually, socially, and individually (Dirks).

The second major area of investigation is that of "the phenomenon of personality and its place in God's economy and his eternal purpose." Personality is interpreted as a product of community—Christian personality, of the Christian community—the family, the church and the school in particular (Maxson). Current theories of the nature of man are challenged, the Christian personality being defined as the individual who attains the fulfillment of his own self in the revelation of God in Jesus Christ—a unity of body and mind which needs forgiveness and renewal. Education is thought of as the training that liberates the Christian person's powers and allows for their employment in the creation of a rich life (Bergendoff). The teacher-learner relationship is a reciprocal one in which the Christian teacher, aware of the role of the Holy Spirit in the relationship, will also realize his limitations—that he is a contributor to the process but not the director of it, since learning is a personal creative process at work within the learner himself (Hulme).

The third major area of investigation is that of method. The curriculum of the Christian college must not violate its responsibility as a college, but must at the same time be an instrument through which the Christian purpose of the college may be evident. This may be done by teaching the Christian heritage, by seeing that religion takes its proper place in the program of general education, and by dealing with religion as it is a legitimate part of the full treatment of other subjects. It may also be done by creating in the classroom a climate of Christian conviction and concern (Cuninggim). Assuming the provision of a competent staff and proper facilities, an emphasis on student learning, and the practice of teaching as an art, six principles may guide the selection of materials and methods in the Christian college:

1. The dignity and worth of each individual are stressed, and responsibility is accepted for promoting his fullest development, intellectually, socially, and spiritually. 2. The search for truth and the quests of Christian idealism can thrive only when searchers are free to inquire, to discuss, to compare, and to make their own choices. 3. The primacy of faith is acknowledged, and the fact recognized that man just accept and live by values that can never be wholly validated experimentally. 4. The right and duty of private

judgment are emphasized, with each individual held accountable primarily to God for the quality of his decisions. 5. The realization of God's purpose is sought not only in individual lives or in the Church but in the whole society of men. 6. God, as revealed in Christ, is regarded as the ultimate ground of faith and hope, and therefore as the true end of the educational process (Eckert).

Administration (along with athletics) needs de-emphasis, in order that teaching may be free, adventurous, and bold. It should be human and personal, authentically and consistently Christian, and should nurture a sense of community in Christ. Administration thus seeks to provide the conditions under which Christian teaching and learning may best take place (Kretzmann).

The fourth major area of investigation is goals. Goals in Christian higher education are to be the subject of constant re-examination, are to be treated at the various administrative levels, and are to a large extent to be shared with secular education. The goals of Christian higher education may be summarized as the love of learning, conserving and transmitting the best of the heritage, and the developing and strengthening of the intelligent individual (Brown). Christian colleges should be centers of creative renewal. They should be marked by the penetration of the total college life by the central Christian convictions, by a wholeness in which each person is encouraged to feel a part of the entire enterprise, by passion for truth rather than cool detachment, and by the brotherhood of Christian fellowship. These may be achieved by stressing excellence, by stressing the teacher, by stressing an adult level of experience, by providing a religious atmosphere, and by the motivation of a sense of Christian vocation (Trueblood).

Here, then, is a book that provides an outline of the best things now available on Christian policy in higher education. Its only outstanding weakness is the variety of styles represented in its authors. This, at some points, tends to detract markedly from the unity of the volume, yet the book's structure is so clear that its unity need not be lost to the careful reader.

Christian higher education policy with this volume as a point of departure may now be profitably explored through at least two media. Further and more detailed study should be made on the various topics and problems with which this book deals. Such studies would probably be most valuable if they were written by single individuals in consultation with competent and representative groups of scholars. The other medium would involve further use of the kind of convocation out of which the present study grew. One hopes that meetings of this kind may be held from time to time and that they may be concerned with spelling out the implications of many of the insights that have been brought to our attention in this book.

D. Campbell Wyckoff

History of the Byzantine State, by George Ostrogorsky (trans. from the German by Joan Hussey, with a foreword by Peter Charanis). Rutgers University Press, New Brunswick, N.J., 1957. Pp. xxv + 548; 13 maps, 41 illustrations. $12.50.

Students of church history will find in Ostrogorsky's *History of the Byzantine State* a compact and reliable guide not only to the historical background of the Byzantine Church but to many related subjects. The relations between the Greek Orthodox Church and the papacy; the attempts at reunion; the Christianization of the Balkans, Central Europe, and Russia; and the early stages of the Russian church, are all presented here, in the overall historical context of the times, by the foremost living Byzantine historian. Professor Ostrogorsky is himself a member of the Orthodox communion and so is able to do justice to the Eastern point of view, though his scrupulous care for historical accuracy ensures a fair presentation of controversial matters.

Relations between church and state, in both theory and practice, are carefully analyzed, and the account of the Iconoclastic controversy, taking note of the secular factors which played a part in it, is especially valuable.

The author is professor at Belgrade. His history, published in German in 1940, at once established itself as the best single-volume history of Byzantium. A second edition was published in 1952. The English translation, by Professor Joan Hussey of London—her-

self a distinguished Byzantinist—amounts to a new edition since it was prepared in consultation with the author and embodies additions and corrections to the 1952 edition. The translation was first published at Oxford, by Blackwell, in 1956. The American edition is printed from the same plates as the British edition, but it contains, as additional features, splendid new maps and photographs which were prepared especially for the American edition.

Detailed bibliographies and analyses of the sources provide authoritative guidance for further reading.

GLANVILLE DOWNEY

PUBLICATIONS BY THE FACULTY

The following bibliographical list has been compiled from information supplied by members of the Faculty regarding their books, articles, reviews, and other literary work which appeared during the calendar year of 1957. The frequently recurring abbreviation *P.S. Bulletin* is to be read *Princeton Seminary Bulletin.*

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Book

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Reviews

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G. E. Wright and F. V. Filson, *The Westminster Historical Atlas to the Bible* (Revised Edition), *ibid.,* XIV, 2 (July), 294-295.

Peter Thomsen, *Die Palästina-Literatur, VI,* 3 in *Bibliotheca Orientalis,* XIV, 1 (January), 44.

L. H. Vincent et A. M. Steve, *Jérusalem de l'Ancien Testament* in *Journal of Biblical Literature,* LXXVI, 1 (March), 76-77.

Elie le Prophète (*Etudes Carmélitaines*) in *Journal of Bible and Religion,* XXV, 1 (January), 64-65.

L. Bouyer, *The Spirit and Forms of Protestantism, ibid.,* 3 (July), 253.

Andrew W. Blackwood

Articles

"Evangelism and Preaching," *Contemporary Evangelical Thought,* Great Neck, N.Y.: Channel Press, 283-311.

"The Christ of the Flint Face," *Salt and Light Magazine,* Spring, 40-43.

"Practical Belief in Christ's Deity," *Christianity Today,* II, 1 (October 14), 3-5.

General

Member, Editorial Board, *Christianity Today.*

J. Donald Butler

Book

Four Philosophies and Their Practice in Education and Religion (Revised Edition), New York: Harper & Brothers, pp. 618.

Article

"Building a Philosophy of Education," *Foundations of Education,* ed. by Frederick C. Gruber, Philadelphia: University Press, 75-92.

Emile Cailliet

Articles

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"Darkness over Broadway," *Eternity,* (March), 12, 13, 44-48.

Review

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General

Member of Board, *Revue d'Histoire et de Philosophie Religieuses* (University of Strasbourg).

National Correspondent, French Academy of Sciences (overseas).

Glanville Downey

Book

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Articles

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"Themistius and the Defense of Hellenism in the Fourth Century," *Harvard Theological Review*, L, 259-274.

Reviews

Ian A. Moir, *Codex Climaci Rescriptus Graecus* in *Speculum*, XXXII, 189-193.
A. Bataille, *Les Papyrus*, *ibid.*, 535-536.
Paul Petit, *Libanius et la vie municipale à Antioche au IV^e siècle après J.-C.* in *American Journal of Archaeology*, LXI, 316-317.
E. Hatch, *The Influence of Greek Ideas on Christianity* in *Classical Journal*, LIII, 40-41.
Donald L. Clark, *Rhetoric in Greco-Roman Education*, *ibid.*, 90-91.
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H. Hommel, *Schöpfer und Erhalter* in *Gnomon*, 469-470.

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Advisory editor, *American Journal of Archaeology*.

Charles R. Erdman

Book

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Charles T. Fritsch

Book

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